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Our Christmas Suggestion

For Relatives and Friends

During the Holiday Season we read everywhere the slogan "Shop early. Avoid the Rush." Hence this insertion.

Are there not in your family circle several who would appreciate receiving the *MISSIONARY HERALD* for 1929? If so, just write their names on the specially prepared blank enclosed with this issue and return at once to Boston with your remittance.

And others too

Among your acquaintances there may be several earnest Christian men and women who are deeply interested in the cause for which the *MISSIONARY HERALD* stands, and yet cannot afford, out of their meager income, to pay the subscription price. Why not add the Christmas joy to this group as well? A specially engraved card will be sent to each address if you so desire.

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EDITORIAL STAFF OF THE MISSIONARY HERALD

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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A View of Bethlehem and Its Plains

The scene of the real beginning of the World Christian Missionary Movement of the Incarnate Christ and His

LITTLE CRIMS AND CHRISTMAS

By BETTY CAIRNS

This is an account of Betty Cairns' last Christmas in India before she returned to America to become the bride of Stuart Dodd of Beirut University.

THE Sunday before Christmas we observed as White Gift Sunday, and that service always impresses me deeply. For two weeks before, the wee Crims had been bringing handfuls of grain, flour, salt, onions, peppers, or little toys of their own that they were willing to give to poor children. Then at the White Gift service one representative from each class brought forward the accumulated gifts of the class, and you can imagine the collection! As they brought the gifts forward each repeated a Bible verse about giving. They had a nice service, too, with many lovely Christmas songs. It was inspiring to see over eight hundred children of the criminal tribes gathered together to worship the Christ Child, and sometimes I feel that there is more fervor in their worship than there is among many groups of Christians.

In a few days they took these gifts, and a group went with them to the schools for the depressed classes in the city and there told the old, old story in song and verse, and distributed the gifts to the poor children. In reality, there are few children any poorer than themselves, and they are members of the depressed classes, too. They are gradually learning that it is more blessed to give than to receive, and they are learning it not by precept alone, but by project.

It has always been the custom to give small prizes each year to those who have passed in school, and as the school examination is held in November we delay the prize giving until nearer Christmas, and then it looks like a Christmas gift as well. It is not a simple matter to try to give over eight hundred children gifts, and this year not many boxes came out from home and Old Mother Hubbard's cupboard was looking a bit bare. But one day I got into that cupboard and cleaned it out, and found that with careful planning I could make the things go around. And the very day before the prize giving in the old Settlement, what do you suppose came from some very thoughtful people in a certain Chicago church who are always doing thoughtful things for many of us in India? A lovely new artificial Christmas tree! About five years ago they sent one to Miss Hoxie, and I doubt if anything, or even any person, has done greater service or given greater joy than that little Christmas tree! Each year it has been dressed up in its sparkling clothes and been carried about from one function to another—to the Settlements, the Girls' School, the Kindergarten Training School and the Leper Asylum, until the poor wee thing was just about worn out and would not stand being carried about much another year. It wanted a place where it could settle down and enjoy its last days, and so when this new one came I passed the little old faithful on to the Girls' School, where I knew it would be well taken care of and appreciated. Then the new one was christened at the prize distribution at the Kalyanpur Settlement. As I told them about the people at home who had sent it and how it had just arrived in time, the myriads of brown eyes registered appreciation.

At that Settlement there are only about two hundred children, so the affair there was not quite such a big undertaking as it was here the next day, when we gave prizes to over six hundred. For the lucky children who stood highest in their classes there were flaming red bandannas, which they love better than anything else, but which, unfortunately, were few in number, so that they could not all have one. There were dolls enough, so that the girls who stood highest could have their choice of a bandanna or a doll. For those who passed minus *cum laude* or *cum difficultate* there was a large assortment of whistles, crayons, tops, marbles, paint books, trumpets, etc. I let each one choose what he wanted, and it was interesting to watch the process. And it was pathetic to see longing eyes turn toward the unattainable—the red bandannas, or the dolls. For months afterwards you can spot the bright Crims afar off because of the bandannas!

We were all quite thrilled to have the Collector Sahib, the highest representative of the British Government in the city, and his wife come to the prize giving at Umedpur. It added much to the general excitement already in the air. After the prizes had been given out, the air was filled with a blare of trumpets and a blast of whistles, and the Settlement was not quiet for a long time.

Then one night the children put on a nice Christmas program, and the next night at the other Settlement, and for a while they were transformed into little brown angels and wise men and shepherds and sheep. They did some very sweet things and I was proud of them. Hundreds of people came to see those programs and they listened very quietly and

reverently. That means more than one might think, for it is not the custom in India to sit quietly for any length of time.

The poor people in the Leper Asylum are wholly dependent on others for a happy Christmas, and if these others forget they have a very dull time of it. One morning they got some nice presents which had been sent out from London by that splendid organization, the Mission to Lepers. But aside from that there wasn't very much to make their Christmas merry. So I took a few cheerful little Crims over to brighten things up for them, and they certainly did. They repeated some of the best things that they had done on their program, and the lepers were very pleased. And so the Crims did their part, too, to make it a joyous time for others.

CHRISTMAS AT CHIKORE

By FRANK T. MEACHAM

IT is seven o'clock on a warm summer day in Southern Rhodesia, Africa, but it is also Christmas morning. We are beginning to be used to having December 25 come in the summer and the Fourth of July in the winter. The native Christians are already gathering for their tree. The missionaries celebrated on Christmas Eve with a dinner and a tree at one of the missionary homes. This is the day for the people. Early this morning some of the boys brought two trees from the bush and planted them near the schoolhouse. Now the trees are becoming laden with gifts, and what an assortment! A sheep is tied at one side; chickens with their legs tied together are lying on the ground or in baskets; bundles of green corn still on the stalks weight down the branches; baskets of onions, potatoes and mazhanjes (a wild fruit); cabbages; dishes of honey; pieces of crocheting, tatting and bead work—all these and more are evidences of the Christmas Spirit of giving. The gifts from the Sunday schools and churches across the sea are in evidence also. Dolls and toys from the Montana Daily Vacation Bible Schools; balls, sewing bags, kerchiefs, other dolls, small dresses, and picture books are received with excited exclamations of joy and delight.

For about three hours six or eight of the young men and women are busy calling off the names and handing out the gifts. For two or three days following Christmas the people will be coming to the house thanking us for their gifts. It would not be polite to do it on Christmas Day; they must make a special call.

THE CHRISTMAS TREE AT CHIKORE

Photo by H. R. Ferger, Dehra Dun, India

"India Takes Time for Religion"
At prayer in the fields facing the setting sun

WHAT IS INDIA TO YOU?

By LILLIAN PICKEN OF SATARA

The following article is taken from a radio address by Miss Picken on Sunday, September 30, over WEAF. This opportunity was secured by Mr. Leiper of the Commission on Missions. The story entitled "Oh, I Want to Know Your God" was told by Miss Picken at the Annual Meeting in Bridgeport.

INDIA is no longer merely a distant land of romance and color, notable to us chiefly for its jungles, spices and handwrought fabrics. India is today our neighbor nation, whose life and progress have an increasingly profound influence upon the life of the world. India is worthy of your deepest respect and consideration. She has a great contribution to make to the world. She is facing the most complex problems, however, that any nation of our time is called upon to face. I bespeak for her your understanding sympathy as she struggles toward nationhood.

For India is a continent rather than a nation. Within an area about half that of the United States she has nearly three times our population—320 millions of people of seven distinct racial groups. You think of India as under British rule, but actually one-third of India is not ruled by the British at all. There are 700 Native States scattered all over the country, varying in size from a tiny township of nineteen square miles to a great commonwealth as large as Italy, with 13,000,000 subjects, having its own coinage and postal system. There are 222 separate languages, dialects not included, spoken in India today. No one language is a common medium. Only one man in ten and one woman in fifty can read and write a simple letter, even in their own language. Imagine trying to create public opinion or to foster a national spirit under such handicaps!

LIFE REDUCED TO ITS LOWEST TERMS

Ninety per cent of India's people live in tiny villages as agriculturists. The great majority of these have an average income of five or six cents a day, eat only one meal of the coarsest food, and cut life down to the barest necessities. Insanitation is beyond your power to picture. At the village well, pond or river, all the caste people bathe, drink, wash their clothing and their cattle, then carry home vessels of contaminated water for cooking and drinking. Latrines and sewers exist only in the large cities. Cholera, bubonic plague, tuberculosis, malignant malaria, leprosy, and countless lesser diseases are commonly prevalent in almost every part of India. From three to six out of every ten babies die within their first year, and the average length of life is only twenty-two years.

A WAR OF RELIGIONS

There are nine great religions in India, of which two are so bitterly antagonistic that their fanatical hatred is a constant menace to public peace and safety. The Mohammedans abhor idolatry, while the Hindus worship more than a million idols. Hindus worship the cow and hold all life sacred, while Mohammedans are beef-eaters and take delight in slaughtering cattle as near to Hindu temples as they dare. Only the acceptance of Christ's spirit and teaching can ever solve the problem. Gandhi tried with all the power of his compelling personality to bring about religious toleration between these groups, and he failed.

THE SORROWFUL SEX IN INDIA

India's most serious problem, however, is none of these things. It is her treatment of her women. No nation can rise higher than its source, and the source of all national life is in the home. Child wives and mothers are India's greatest curse. I am glad that a considerable change for the better is being made. There is hardly a Province or a Native State in all India that has not a bill, either past or pending, to make the minimum marriage age for girls sixteen years. The 1921 census report showed that only three girls in a thousand are now being married under ten years of age, but 400 in a thousand are being married under fourteen years, a total of 50,000,000 girl wives!

The most pitiful class in all the world is composed of India's widows. A woman is held to be guilty of the death of her husband through some sin which she has committed in this or a previous existence, perhaps a million years ago, and for that sin she must be disgraced for life. Her hair is shaven, her ornaments and pretty clothes taken from her, and for one year she suffers penance in seclusion. Thereafter she lives, despised and forlorn, in the home of her husband's people. She may never remarry. Thousands of these poor women make pilgrimages to sacred rivers and shrines to get rid of their babies, for no one wants to support a widow's child. There are 56,000,000 widows in India, 5,000,000 of whom are under fifteen years of age.

"OH, I WANT TO KNOW YOUR GOD!"

I sat one day in her chamber of sorrow with a widow who two weeks before had been the proud ruler of a Brahmin household, surrounded by her sons and daughters-in-law, honored and revered by all the family. Now, "He is dead," the maid told me in hushed tones, and led me to the dingiest little room in the house, where my once beautiful friend sat with shaven head, all her jewels gone, and a coarse gray cotton garment thrown round her body as she crouched, weeping, on the damp earthen floor. Looking at me with anguished eyes she said, "Your religion is kind to widows; ours is cruel to us." I said, "How much do you know of our religion? Have you ever heard the story of our Great Teacher, Jesus Christ?" She had not, and there in the gloom I sketched for her in twenty minutes the matchless story of Love Incarnate. She simply drank it in, and when I came to Christ's prayer on the cross—"Father, forgive them, for they know not what they do," she gripped the Brahmin maid beside her with both hands, crying, "Do you hear that? Can you believe that even a God could love like that? Oh, I want to know your God!" But just then some of the men of the family came in and I had to go. I was never allowed to see her again, for it was a very orthodox Hindu family.

One day, on a railway platform, an old widow with a strong, deep-lined face sat waiting for a train. As I approached her she shrank away from me with every fibre of her being, but when I spoke of God her whole face changed and she said, "Do you know God? I have spent my whole life searching for God. I have three times been to Benares and all the great shrines of India. There I felt nearer to Him, but when I came away I lost my peace. Tell me about your God." It was a great joy to look into her hungry eyes and tell her that I did know God as my loving Father and Friend, in Whose companionship I found peace and victory over self increasingly, and that He had sent One Who revealed His love to all men, so that they have no further need of pilgrimage. The train came in and she had to push her way into the crowded third-class carriage. There, thrusting the other women aside, she put her head out of the window and said, "Oh, tell me more about your Father God. I have never heard of a God like that. I, too, would know Him!"

IF HAPLY THEY MIGHT FIND HIM

It is a joy to report that men like Mahatma Gandhi and other great leaders who have caught the spirit of Christ have in recent years been rousing the public conscience against these evils, and now splendid efforts for reform and social service are being made in many parts of India. These things are being changed; but age-long customs with the sanction of religion cannot be quickly abolished among the backward and illiterate masses. Be patient with India in this trying time of transition.

All over India men and women in every walk of life are seeking God, ready to subordinate everything to that search. Read Stanley Jones' "The Christ of the Indian Road" and "Christ at the Round Table" for vivid pictures of this God-hungry people.

WORTH WHILE?

Are missions in India worth while? Is it rewarding to take Christ to this land of age-long patience and devotion? To permeate the life of a whole people with new ideals and fresh hope? Look with me at a plague-stricken district, where people were dying like flies in the autumn of 1923. Rats carried the infected fleas and thousands deserted their homes in fear, to live in tiny huts in the fields, where they hoped to escape the rats. There is no cure for this dread fever, but cleanliness and inoculation render communities largely immune from the epidemic. Superstition and fear had prevented most non-Christians from being inoculated, but the Christians

had been inoculated as a matter of course. In a Government office one Brahmin after another was applying for leave, that he might take his family out of the city. One of them turned to a Christian clerk and said, "Daniel, aren't you asking for leave?" "No," said Daniel, "I am not taking my family away. We have all been inoculated." Another Brahmin chimed in, "The Christians are not afraid." "But why do you say that?" asked Daniel. "Because yesterday, when I was in another village trying to find a house to which to move my family, I heard a group of Christians singing joyously on a street corner, 'What fear is there to those who know the Lord?' While we are all on the run the Christians are singing of their faith in God!" Is it worth while to free a people from the bondage of fear?

LISTENING TO THE CHRISTIAN MESSAGE

A group of villagers in India. There are twice as many of these villagers as there are people in the United States, and the vast majority do not yet know Jesus Christ as their Saviour.

"India Seeks Nothing Less Than God"

A typical service in the outcaste quarter outside the walls of an Indian village

AMONG THE UNTOUCHABLES OF INDIA

By EDWARD FAIRBANK

SIXTY million Untouchables, one-fifth of India's population, one-half as many as the total population of the United States! An Untouchable may not live inside the village walls where dwell those secure in caste position; he may not draw water from the village well, even though in time of drought this well may be the only water supply within a mile of his home; he may not sit to eat with the caste men of his village; if he receives food from them, it is thrown to him; if he asks for a drink, the water is poured into his hands or his mouth; even his touch on their person or their clothing is pollution, and their eating vessels are defiled should so much as his garment touch them; he may not enter beyond the outer court of their houses; he may not enter a temple of his own religion, but must shuffle off his sandals and make his obeisance from a distance. He must do the sweeping, scavenger work, and run the errands of the village, obeying every behest of his over-lords. Naturally, he lives in deep poverty and illiteracy.

It is among these, "the poor," "the blind," "the captives," "the bruised," that Christian missions in India have largely labored. Mission workers have not been discriminating; they have carried their message to high and low, but, as of old, "the common people heard Him gladly." It is the glory of the power of Christ that his Gospel has been able to raise thousands of these Untouchables out of a desperate condition of poverty, illiteracy, and shiftlessness into a self-respecting existence, with hope for the life beyond and a measure of satisfaction and comfort in this life.

AMBITION AWAKENED

Where Christ's message has gone, ambition has been awakened. It has given people a desire to have their children educated. For thirty years I have been working in the Vadala district of the Marathi Mission, a district forty miles long by forty miles wide, comprising about a hundred and fifty villages, and I have seen the village schools conducted by our mission grow from the number of twelve to thirty-eight, not one of which was established except at the earnest importunity of the people of the village, Christian and non-Christian often joining in the request. Year after year, sometimes three and four times a year, has come a request from the same village for a school, one village sending annually a deputation for eleven years before a school was finally given them.

In a few of our villages there are government schools with non-Christian teachers, but a government school does not do for a community what a Christian school does; theoretically, in a government school caste and outcaste have the same opportunity; practically, the Christian and outcaste children are often made to sit separately, even outside the schoolhouse door. The Christian school makes no distinction as to caste or creed.

Another advantage of the Christian school is that the Christian teacher is a leader in the work of the church and is a friend of the community. Many a Christian teacher has awakened in the people among whom he works spiritual desires that have later been fruitful in bringing numbers into the Christian Church. From the village schools hundreds of boys and girls have gone to institutions of higher learning, and later have become teachers, Bible-women, pastors in many centers of the Marathi language area. Vadala district is proud of the fact that from one of its villages have gone a hundred such young folks, from another a hundred and twenty-five, from still another a hundred and fifty. These schools have raised the literacy of the Christians who, though largely from the Untouchable outcastes, now have a percentage of literacy far higher than that of Hindus or Mohammedans.

ECONOMIC CONDITIONS IMPROVED

The improvement of the economic condition of village Christians can be traced to the influence of these schools. Our Christians are poor, but where fifty years ago hardly a man owned his own field, today out of Vadala's five thousand Christians at least four hundred own land, from ten up to a hundred and fifty acres a family. Many are carrying on trades. Self-respect has increased with self-support and freedom from serfdom. Many are refusing to be the slaves of the caste people, the sweepers and scavengers and recipients of doles. Today you will find Christians, originally from the outcastes, in all ranks—in clerkships, in industries, in the professions of law, medicine, teaching and the ministry, also in Government official positions.

The greatest problem on the mission field relates to the growth of the Christian Church. Nothing is more seriously important than the right development of the Church among the Christians who have come out of the Depressed Classes. Beggary must give place to self-respecting labor, parasitic dependence to manly independence, shiftlessness to thrift and forethought, uncontrolled living to self-control.

Can you not imagine how difficult, humanly speaking, how well-nigh impossible this is, after ages and ages of beggary and dependence? But the change to an ordered Christian life is going on before our eyes. Christian people of outcaste origin are realizing that they are no longer serfs, but that God made them men; men with human privileges and rights; men with great religious opportunities and responsibilities. Christian manhood is coming to the fore.

SELF-SUPPORT ADVANCED

Our Indian churches are advancing along the lines of self-support. I have had no greater joy in the past few years than to see the generous giving on the part of the Christians of the Vadala district. The attainment of complete self-support by these churches is a fixed purpose in the minds of Indian Christian leaders. I wish I could take you to village after village and let you see the groups of poor Christians come forward with their gifts. I will tell you of one such gathering, typical of many others, where the Circle Pastor and I were present at an evening service held around a fire in the open. At the close of the service the teacher announced that the Christians had long before planned that for every measure of 240 pounds of cotton harvested they would give for the Lord's work half a rupee—sixteen cents; that the Lord had prospered them and they had had a good cotton crop. So one and another came forward saying that they had two or three or six or ten measures of cotton and handed in their money with heartiness. Thirty or forty rupees were thus gathered and we all felt thankful that this little group had planned and given systematically.

We were about to leave when a young Hindu of the farmer caste arose and said, "The Christians have given cotton, but the sorghum which we are going to harvest a little later is even better than the cotton crop. If the Christians will agree, for every 2,000 pounds of sorghum grain we will all give a rupee." The headman of the village (another Hindu) put in his word, seconding the proposal. The Christians unanimously assented. So then and there it was agreed that Hindu and Christian would give according as the Lord had prospered them with their sorghum crop.

This little village and another two miles away gave this past year more money towards the support of the Christian Church than all the fifteen churches of the Vadala district together gave fifteen years ago. So much is this giving on the hearts of the people that time and again men have come after the special occasion in their village and brought a rupee or two rupees or five rupees which they wanted added to the amount given for the Lord's work. This last May one church, which has been anxious to have a suitable church building of its own and had been specially prospered in the fields owned in common by its members, laid by Rs. 500 as a nest egg for its future place of worship.

We of the West give from what would look to the Indian a superfluity, after our own needs and our own comfort have been considered. The Indian Christians give to their Church before their own personal comfort is assured, from what would seem to the Westerner deep poverty.

The assuming by the Indian Church of larger and larger responsibility for self-support and self-government testifies to the development and increasing independence of the Christians of outcaste origin.

THE PLACE OF THE CHRISTIAN COLLEGE IN JAPAN

By

ISABELLE MAC-CAUSLAND

IN a recent issue of the *Christian Century* there was an article called "Can a Mission College be Christian?"

When I was studying in England I was asked to take part in a debate between King's College and the London School of Economics, where I was a student. The subject announced was "Resolved, That the Westernization of the East is undesirable." Many Egyptian, Indian and Chinese students spoke, and spoke very bitterly. The thing that interested me was that not one Japanese ventured an opinion, though several were present. The little Tokyo Y. W. C. A. Secretary, who sat beside me, looked very much puzzled, and said to me, "How sad! I am glad my country doesn't feel like that, and especially about Christianity; I never thought of that as being national!"

This is one of the reasons why Japan objects to being classed with the rest of the Orient. She *is interested* in Christianity, and except for the inconsistency of our Exclusion Act, she has had no political reasons for distrusting or disliking us "foreigners."

KAGAWA AND OTHERS EXPRESS OPINIONS

Mr. Kagawa, Presbyterian graduate of Princeton, our leading Japanese Evangelist, Social Worker, Labor Leader, the best informed man in the country, said to a group of missionaries this summer: "Bolshevism has a special enmity against Christianity, yet it is spreading daily in Japan, and I fear that after this materialism has acquired some foothold here it will be very difficult to do evangelistic work among the laborers and peasants. I fear that within a decade Japan may have more young men inclined to materialism unless Christian idealists will stand and fight against it. If we do not endeavor at this crisis the propagation of the Gospel must be delayed at least fifty years. *There has been no period in Japanese history of thought so critical as the present.*

"Yet at the same moment the missions seem inclined to withdraw their forces and the churches are stereotyping into small sizes. Though they are independent, they are lacking power to stretch out to reach the masses. If the missions withdraw their forces now, there will remain in Japan about 380 independent churches (for 70,000,000 people) and their future will be like that of Zoroastrianism in India, affecting only an area around Bombay. The factory workers, the fishermen, the farmers are still wholly outside the Christian Church. This is *the great unfinished task of Christian evangelism.* You missionaries should work with us at least until we can count a million Christians in Japan; then perhaps the church in Japan can become truly self-supporting and self-propagating, but surely not until then."

Mr. Nukaga, a delegate to the recent Conference in Jerusalem, made the following statement there, and later, to the National Christian Council in Tokyo: "The recognition of the value and points of excellency in the non-Christian faiths is a fine thing for Western peoples, no doubt, but we Japanese have been brought up handicapped by the errors, weaknesses and shortcomings of these faiths. *We are looking toward Christ.*"

Mr. Hinchara, the leading Methodist in all Southwestern Japan, pastor of a fine new church in Kobe, was asked last winter to speak to the students at the Language School, Canadian, English and American new missionaries, on the subject, "What Do We Want of Missionaries in Japan Today?" He is one of the frankest men I have met, and I took these stenographic notes myself as he talked:—

"I am convinced that there are *some things a missionary can do in Japan better than any Japanese Christian can.* The people are reading very much in the press and magazines just now about Christianity. Many of the Imperial University professors and our most learned men are writing philo-

sophical lectures and treatises on the subject of Christianity; many of these 'intelligentsia' are treating the subject in a dispassionate way only, several of the best known not being Christians themselves; but they know the nation is so hungry for information about this new religion that anything about it makes good selling 'stuff.'

"Please remember that the Japanese are a reading people, but they are willing to accept from a foreigner the simple Gospel in very plain terms, easily understandable, when we would require a Japanese writer or speaker to use high-sounding phrases and philosophical terms. You, teaching the Bible in English, can, I really believe, get the thought over to your hearers better than we Japanese pastors ourselves; for our Bible language in Japan is so intricate, so full of polite and literary and reverential terms, that it is seldom heart-touching when read in our own native tongue.

Miss Isabelle MacCausland

"*We need women missionaries very much.* Only women workers (either native or foreign) can get into homes. Moreover, you can help with the sex education so much needed by the young people of Japan now, with girls just going out into offices and public life; they need to know your manners and customs. I try to teach my own young people, but I know a woman missionary can do it better, and I think married ones have a great responsibility here to bring in coeducational opportunities in a home where such contacts are a matter of course. We need the examples of your more-easily-demonstrated loving kindness; we need the example of your affectionate homes, and they are a great asset in our midst. Please do not think we are envious because they are physically more comfortable than our own. I hope you will keep them up to the highest home standards you are able to afford, for we need them to look at and imitate and enjoy.

"There is a great need in Japan for trained Sunday school workers. . . . Our young people are longing to do something, but they do not know how to go to work for Christ. *We need missionaries who can teach them* and train them for definite jobs and service; also we need music teachers, for we must have better church and Sunday school music in Japan."

A GOOD WORD FOR KOBE

This is where our Kobe College has a great mission. It *is* a Christian college. Moreover, in all Japan there are but three colleges of similar high grade and standing, and but two of these are Christian. Two, for seventy million people!

The Japanese Government is very cautious about giving its official sanction to educational institutions: it investigated Kobe College very carefully before it granted us legal "Daigaku" standing, whereby we can now place our graduates, without further examination by the Tokyo Board, in Government High Schools to teach; that is, we are on a par with their own highest Normal and University grade institutions. We think the fact that 49 per cent of our last year's budget came from Japanese sources is a big demonstration of Japanese appreciation. The school is literally now almost a fifty-fifty proposition of international coöperation.

Not only as well-trained and proven teachers all over the land are our fine graduates functioning, but in many other influential walks of life they are welcomed and recognized as progressive forces. In each of the largest cities of Japan a Kobe College graduate labors today as Y. W. C. A. Secretary; to Honolulu and to Los Angeles, also, we have made that valuable contribution. The W. C. T. U. in Japan is an exceedingly important organization, since it fights not only the liquor interests, but the terrible legalized social evil, that darkest blot on the name of fair Japan, and one which the Christians of Japan hope to abolish within the next five years. We are proud to tell you that the Secretary of the W. C. T. U. for Kobe and all Southwestern Japan is a Kobe College girl, and that in our college today 168 girls are signed up to do all in their power to back her efforts. Many of our students marry into the Consular service and carry Christian service and ideals to the communities abroad—Paris, London, Formosa and Geneva. They come back to Japan, as they went, strong advocates of international peace and brotherly relations.

BUT A TROLLEY THREATENS THE COLLEGE

Kobe College is obliged to move from its present site of three acres, where we are trying to accom-

modate 665 students and 68 teachers; where nearly 150 of us actually live day and night. It is not only the growth of the college and the fact that we annually turn away many more girls than we can possibly help, but also the growth of the City of Kobe itself that makes the move a matter of sheer necessity. For long years the College Gymnasium, the main building, and the only playground of our Preparatory Department of some three hundred girls, have been on rented ground. The city has given us this on lease at a ridiculously low figure, but now we are informed that in 1932 a City Trolley Line passing through our grounds will deprive us of this location, and make the adjoining college property much less valuable for our purpose as well. In other words, when that trolley comes along those three hundred girls and their possessions must be, in the language of Cohen, "Somewheres else where they ain't" now.

We have been trying to raise in this country the sum of $700,000, hoping with that amount to be able to build a college for 1,000 girls. We have in hand $312,000, and in prospect a conditional gift of Mr. Harkness's of $100,000 more if we can gather in the balance (of $288,000) before the first of January—and that in Election Year!

THE ALUMNÆ ARE DOING THEIR PART

The new site—eighteen acres—has been purchased for us by the Japanese Alumnæ at a cost of $75,000, and these same brave little women have actually set out to raise in Japan the necessary $300,000 needed for endowment. If I could only make you comprehend and appreciate the present economic strain under which their country is laboring, I feel sure you would agree with me that this financial venture on the part of our graduates represents as much of actual brave determination as did the high resolve of my Pilgrim ancestors. Mrs. Ishida, Mrs. Haseba, Mrs. Tani and the rest—they, too, "seek a faith's pure shrine" for their daughters and the daughters of their neighbor, Korea.

Few visitors to Japan can realize the financial hardships in that little land, for the Japanese are so clean and thrifty and proud a folk that much of their misery is cleverly concealed. Americans who live there and who are cognizant of the situation, Mr. Lamont, who investigated for the Morgan interests, and the fine brokers who offer so confidently the excellent electric loans from Japan, are convinced that the emergency is temporary, and that some day the industrialization of the country which now ties up so much money will begin to yield the returns necessary to put Japan back on her feet. But meantime—meantime be patient with these ambitious, wonderful, worth-while people! Japan begins to realize herself that she should take 68,000 women out of the mines, and abolish night work for women; her Government would be glad to establish better and more institutions for the growing numbers of insane and the increasing cases of juvenile delinquency; yet she cannot compass these and many other tasks now for sheer lack of funds. So how could she build more colleges for women? She has not half enough for her men (over 18,000 men students passed college examinations last year for admissions, totaling not quite six thousand), and you know that even in this so-called Christian land sometimes little sisters have to wait until big brother has graduated before they can go to college.

But they want their girls to have this higher education; increasingly they want it for their wives and daughters. This spring a Shinto priest brought in his little girl to Dr. DeForest's office, saying that an older daughter who works in a factory had become a Christian through the influence of another worker, and it had so transformed her character that he wanted the same influence for the younger child; would we take her and let her work her way, since he was unable to pay all her expenses? Dr. Inazo Nitobe, for seven years the Christian Quaker delegate from Japan to the League of Nations, wrote to Dr. DeForest: *"This is truly the most critical period in the history of the emancipation of woman,* and unless she receives the means of knowing something of the power of Christianity, all the education given to her may prove worse fetters than those that have been hampering her in our past. I should like to see such institutions as your college grow stronger and exercise even wider and deeper influence."

GANDHI VISITS THE UDUVIL GIRLS' SCHOOL

By LUCY KENDALL CLARK

UDUVIL was one of the few favored schools to have a visit from the Mahatma, the only other girls' school in Jaffna to be thus honored being Sr. Ramanathan's Hindu Girls' College. For months Ceylon, especially little Jaffna, had been looking forward to this great event and had made special preparations to receive the illustrious man in a fitting way. Our teachers had given a concert in October to raise money to swell Gandhi's Kaddah Fund. Our sister school, Uduppiddi, and our girls in the Training School, Kopay, joined us in the welcome at Uduvil.

Mahatma Gandhi had but ten minutes with us. He drove into the compound straight to the hall, which was crowded with school children. With him came Mrs. Gandhi, his secretary, and the secretary's daughter. As the car reached the steps, the Mahatma quickly hopped out, and returning my greeting, said, "And how old is this school, Miss Clark?" I replied, "103 years." "What organization runs it?" he asked, to which I replied, "The American Ceylon Mission. Do you know Dr. Hume of the American Marathi Mission?" "Oh yes," he replied, "now I have you placed." By this time he was in

the hall seated on a dais constructed of kindergarten tables covered with cushions. Two little tots garlanded Mrs. Gandhi and the Mahatma, and as they did so a welcome song was sung by others to the accompaniment of *veenas* and a violin. During the song the Mahatma kept the little girls by him, patting them on the shoulders and asking them questions.

I told him it was Uduvil six hundred strong that welcomed him and not Uduvil alone, but also our sister school, Uduppiddi, and Kopay also; that half were Christians and half Hindus; that in our midst were the low caste students as well, for we believed in no distinctions; and that all of us awaited the message we knew he had for us.

Then he spoke, slowly, and in a low voice scarcely audible even to those of us who stood near him. Through his interpreter he said that he was glad to visit this school and to find here the Christians and Hindus working together, studying together and living together as sisters; that he was glad there was no caste distinction; that it mattered not what sort of clothes a girl wore—she might be dressed in silks and look very beautiful; those things did not count. But it did matter how her heart looked: how she felt in her heart toward others. If she was proud and looked down on other girls in the school or felt no sympathy for the poor or unfortunate, she was not really beautiful. He then spoke of the Kaddah movement and the need of the poor of India for help from their Ceylon sisters. Urging them to support the movement, he closed his remarks and arose to go. Miss Grace Paul, on behalf of the school, thanked him and Mrs. Gandhi and the audience rose to its feet and ushered them to the door, and immediately they were in their car and off.

CHANGE OF SYSTEM IN THE MISSION TO SPAIN

By WAYNE H. BOWERS

AS is well known to those who follow events in missionary circles, the past few years have witnessed a change of considerable importance in the general policy of many Boards toward the native pastorate on foreign fields. More largely than ever before, responsibility is being placed directly upon the nationals. In certain fields practically complete control is already in their hands, and it is generally understood that as rapidly as conditions warrant the direction of affairs should be under native control.

Something along the line of this tendency is now to be tried in the Spanish field. Numerically and financially the Spanish Mission cannot be compared with the great fields such as China, where the members of the native churches run into the thousands, where the pastors and teachers are numbered by the hundreds, and where the native contributions form a respectable proportion of the general cost of the work. The Spanish Mission is still financially and numerically weak, and cannot be expected to stand alone for some time to come.

THE LONG DESIRED

Our chapel at San Sebastian, overlooking the ocean, yet near the heart of the city. Above the chapel is the pastor's apartment, while the lowest floor is used for social activities, community gatherings, and the Christian Endeavor rooms.

But the Spanish pastors and teachers are men and women of deep consecration, of ability and of intelligence. There is no necessity for their being under constant supervision, any more than an American pastor, born and educated in evangelical Christianity, and whose father before him had perhaps been a pastor, would need to be supervised in his ordinary work. In point of fact such superintendence as has been exercised over the Spanish workers, for decades past, has been of a very general character, consisting mostly of friendly help, encouragement and inspiration in the midst of their trying circumstances.

The writer has been in charge of the Spanish Mission (a "one-man mission") for a number of years past, having succeeded Rev. William Gulick, the pioneer missionary, in the year 1914. He is now returning to the States to live, for family reasons, and thus the question arose as to the future policy to be followed with regard to the direction of the work.

The following plan has been adopted by the Board, after mature consideration:—

Mr. Bowers is to continue in the general supervision of the Spanish field, carrying on for ten months of the year by correspondence from America, receiving monthly reports from the Spanish pastors on the various phases of the work. Then he will spend two months every summer in visiting the mission, so as to maintain direct contact with the field.

Although no cut-and-dried system has been adopted as to the details of this plan, its general

spirit is that such questions as are capable of solution by the Spanish pastors, being obviously within their competence or their initiative, shall be decided by them. On the other hand, there will naturally be some matters which the Spaniards themselves would much prefer should be decided by others.

One of the leading pastors, son of a former pastor, recently observed that he had never felt that there was any restriction whatever being placed upon his work, by any superintendent, in its deeper, spiritual aspects; and that such limitations as might be pointed out, arising more especially from lack of funds with which to follow out inviting opportunities, were cases in which he much preferred that the responsibility should lie on others.

The attitude of the Spanish pastors and teachers in general toward this plan is one of appreciation of the confidence being placed in them, together with a spirit of deep loyalty to the Board and to its representatives with whom they have personally dealt. They hope to respond to this mark of confidence with a deeper consecration to their work, and they long to be able to report such appreciable advances as will inspire their American friends with a desire to enlarge and strengthen the work, with never a thought of reducing, much less of abandoning it.

Photo by Wayne C. Bowers

VIEW FROM THE SAN SEBASTIAN CHAPEL

In the wooded hill over the tunnel, the summer palace of the King is faintly visible

RECRUITS FOR MEXICO

BY MRS. R. L. BOWEN OF LOS ANGELES

SOUTHERN CALIFORNIA is fortunate in being able to report two new recruits for the work on the West Coast of Mexico: Miss Ruth Frye of Ontario is already at work, assisting Miss Margarita Wright in the school at Guadalajara. Her ability and training in music add much to the interest. Miss Harriet Barnard of San Diego, a graduate of Pomona College, is *en route* with Miss Eileen Parsons to the school at Mazatlan, where we are sure she will be of great assistance in the forward work that is being planned.

The women of Southern California have suffered another great loss in the passing, on September 8, of Miss Emily Barrett, for fourteen years Treasurer of the Southern Branch of the W. B. M. P. and its successor, the Congregational Women's Missionary Society of Southern California. Her years of loving service and her beautiful, steadfast spirit will cause her to be long remembered. Our President, Mrs. Lillian M. Allen, has beautifully expressed the thought we hold of the four officers we have lost during this last year in her poem, "The Afterglow."

Miss Bertha H. Allen (daughter of our President) and Miss Estelle Coe are to be cabin mates on the journey back to their work, sailing September 24, Miss Allen to the Union Kindergarten Training School in Foochow, China, and Miss Coe to her work in Tottori, Japan. Miss Allen has meant much to the women and children of Southern California, as well as to the school in Mexico, where she supplied a good many months, in the contacts she has made and the work she has done while on furlough. Many engagements in the North prevented Miss Coe's longed-for trip to Southern California.

As has been the custom for a number of years, the C. W. M. S., at its September Board meeting, entertained the Presidents of auxiliaries and the pastors' wives, following the Board meeting with a luncheon and several short addresses. We find this intimate contact with the heads of the auxiliaries very helpful and stimulating to them and to us. It gives them a glimpse of the machinery, and our officers an acquaintance in the field that is productive of very close coöperation in all the work.

KEYHOLE OR PANORAMA?

By HENRY SMITH LEIPER

ALL Christian people look sometimes at the world-wide problem of the Kingdom of Christ. Some do it, as it were, through a keyhole. Wiser ones look upon the whole broad panorama of life. What those who use the keyhole can see in this fashion is very little. You can prove this by the simple experiment of looking through a keyhole at the world outside your home.

I once met a man who may have had this habit. His actions and his questions led me to feel that he had accustomed himself to think of the broad enterprise of the Church in keyhole proportions.

This was the manner of our meeting. I happened to be in the Peking, China, Y. M. C. A. one afternoon some years ago when an American tourist came in and asked at the desk for a guide to show him the mission work in that city. The Chinese clerk asked me to talk with him. This is what he said:—

"I have been here for two weeks seeing the sights of the town. I have visited the museums, palaces, shops, and theaters. Now I have two hours and a half before my train leaves for the steamer and I want to see the missionary work here. I am the superintendent of the Sunday school at home and I have always been a giver to missions. When I get back my people will all want to know what I saw and, of course, I should hate to tell them that I hadn't seen anything."

"The Gospel-in-a-Hurry"

In response to this large order I told him that I would do the best I could to show him something of what the Christian churches were doing in the city. My car happened to be outside. Its title among friends was "The Gospel in a Hurry"—and it was well named for such a day. I got Mr. Tourist into it and started out. With only two hours and a half there could be no thought of anything but a glimpse of the *outside* of a few of the scores of Christian institutions to be found within the city. I showed him the outside of the great Peking Union Medical College, founded by mission boards and equipped with an eight-million-dollar plant by the generosity of Mr. Rockefeller. We pushed through crowded streets to see the outside of the Language School, where new missionaries prepare for their work. We saw the Boys' and Girls' Schools of the American Board, the Woman's Department of Yenching University, the Methodist Boys' Schools, the Woman's Hospital, the Nurses' Training School, the School of Commerce of the Y. M. C. A., likewise its Industrial Training School. We saw the independent Chinese churches that have grown up out of missionary work, and a half dozen churches still aided with foreign money. We whirled past the Salvation Army Building on Morrison Street and the headquarters of the Bible Society, from which millions of copies of the Bible are distributed every year. There was time for a glimpse of the Roman Catholic Cathedral and the Russian Mission, where on occasion the most beautiful choral music is to be heard, and where a choir school is conducted for the training of Chinese youth. Yenching University itself had not yet moved from the city and we passed by its campus. Other places were visited in this cursory fashion and at the end of two hours and a half, after covering some twenty-five miles on the city streets simply passing the outside of missionary institutions, I put him down at the railroad station with the suggestion that if he came back to Peking again, and allowed enough time for it, I would be only too glad to show him what was going on inside of the many buildings that he had passed in that rapid, superficial survey.

The Moral Equivalent of Inspection Tours

I have never seen the gentleman since and I don' know what has gone on inside of his mind, but I venture to think that he got quite a jolt that day. Perhaps he realized that he had been missing the panorama by looking through a keyhole, mentally speaking. He said that he had been giving to missions, but from his conversation he had made it painfully evident that he had no conception of what the work was.

This man represents a type very numerous in our churches, and it is the problem of those who know the real facts about the modern Christian missionary enterprise to spread before such minds the panorama of that work in all its complexity and with its genuine human appeal. From what he said to me that day in Peking, I feel justified in guessing that he later "stepped up" his giving because of what he had seen.

Since it is impossible for us to put all our church members into automobiles and take them around for a missionary tour of inspection, a substitute is necessary; and possibly the only practicable substitute, though far from ideal, is *descriptive literature.* The literature has been provided by the Boards and by the Commission on Missions. The use of it is dependent on what is done by pastors and church committees, who will have to act as guides.

The worst part of it is that the average church member will not give two and a half hours out of a year in order to acquaint himself with the missionary enterprise. My tourist friend found two and a half hours quite inadequate for even a fleeting glimpse of the missionary enterprise in one single city of the Orient. The prospect for increasing missionary intelligence does not suggest a cynosure, but it ought not to be discouraging, since experience shows that missionary intelligence can be increased.

Unrolling the Panorama of Facts

There are certain considerations which seldom seem clear in the minds of even the most regular contributors to missionary work. The first is the

representative and democratic nature of the Board activities. It should be the object of all those who know the facts to make sure that people understand how definitely representative of the churches is the work being done both at home and abroad. The boards are not closed corporations or private enterprises. They are not self-perpetuating but truly democratic, and all their activities are open to any church member who wishes to understand them. Secondly, as has been suggested in the foregoing Peking incident, the supporters of missionary work need constant, vivid reminders of the wide outreach and fascinating variety presented in the twentieth century program of the churches. The third consideration, subject to a good deal of keyhole thinking, has to do with the purpose of missionary activity today. That this is constructive, progressive, and self-critical becomes apparent to any who take the trouble to delve beneath the surface. This can be brought home to thoughtful givers by the use of illustrations which abound on every hand.

In the fourth place, since church members who give through the benevolence budget are, after a fashion, shareholders in a great corporation, they need to understand the manner of its financial support. As one looks over the records of the boards it seems obvious that there are nine fairly distinct sources of financial support. They are as follows:

(1) Apportionment subscriptions; (2) Special Congregational gifts; (3) Special individual gifts; (4) Thankofferings; (5) Conditional gifts, from which the donor receives an interest during his or her lifetime; (6) Legacies; (7) Revolving funds; for example, the loans of the Church Building Society which are paid back and reinvested in the work; (8) Tuitions and fees. (Perhaps here might also be included the gifts of the people for whom and with whom the missionary work is carried on. Last year, for example, over $1,250,000 was thus paid or given into the treasuries of the American Board and the American Missionary Association alone); (9) Income on invested funds. When the mission boards face their financial problems they have to take into account each of these nine possible sources of support.

In the fifth place, by no means should we overlook another fact which needs to be understood; namely, that the cost of carrying on our missionary work as compared to other modern enterprises is relatively insignificant. When brought down to a per capita for the whole Congregational fellowship it is trifling and represents no impoverishment of the donors; nor in more than a few cases would it seem to approach sacrifice, though no one can fail to be impressed with the magnificent loyalty of individuals and churches here and there. The sixth consideration, which may well be kept in mind, is the amazing success of the total missionary enterprise under the hand of God. Its steady progress can best be understood when the panorama of the passing years is taken as the standard of measurement. Discouragement and defeatism arise when only the keyhole view is held.

Complacent Non-Co-operation a Challenge

Keyhole thinking on the part of relatively uninformed givers taken in conjunction with the non-coöperation of the great majority in our churches makes plain enough the reasons why a "step up" is a spiritual necessity. Our complacency is perhaps the result of our not getting the whole picture. We seem content to accept the fact that only about one-third the members of our churches take any regular part in the world-wide missionary enterprise. A genuine "step up" on the part of those who already know and care something about this vital work of the kingdom will set in motion trains of influence that would in turn bring into the fellowship of missionary concern many who now stand apart, content to accept the riches of the Christian heritage but unmoved by any sense of responsibility to passing it on to others. A forward step—a step into more vital and fruitful relationship with the Master—is our chiefest need.

Last year, according to the figures, which may not be wholly accurate, the gain in the American Congregational churches was 1.5 per cent. In that group of churches known as home missionary it was over 11 per cent. The former figure coincides with the rate of increase of our national population—and means, therefore, that the churches were not gaining, but relatively only keeping pace. A step up here would seem to be sorely needed. Are we content merely to keep pace with population increases? Not so can the world be won to Christ.

There is an atmosphere of criticism about the work of the church, its local activity, its home and foreign missionary work. Perhaps that is a wholesome sign. It is certainly better than complete indifference. It may even drive some good church member to find out more about what the mission boards are doing.

As one who knows the work of the boards, the writer feels that such an investigation would be more than reassuring. It would be heartening, distinctly encouraging; for in spite of difficulties and discouragements, the boards have made, and are making, genuine progress. They have "stepped up" their efficiency, and the effectiveness of the work done has steadily increased. Were there space for them, illustrations could be multiplied.

Stretch the Keyhole into a Panorama

The number is increasing of churches which make a genuine effort to secure from every member co-operation in the total work of the churches. In December many such make their annual effort to enlist financial coöperation—and for that reason this is the psychological time to think about the best form that effort may take. Not all can or will use the method of the Every Member Canvass. But all can find ways to focus attention upon the ministries of the church afield. Stretch the keyhole view into a panorama! Tremendous increase of interest will follow.

Concluded on page 494

THE ONE HUNDRED AND NINETEENTH ANNUAL MEETING

OF THE

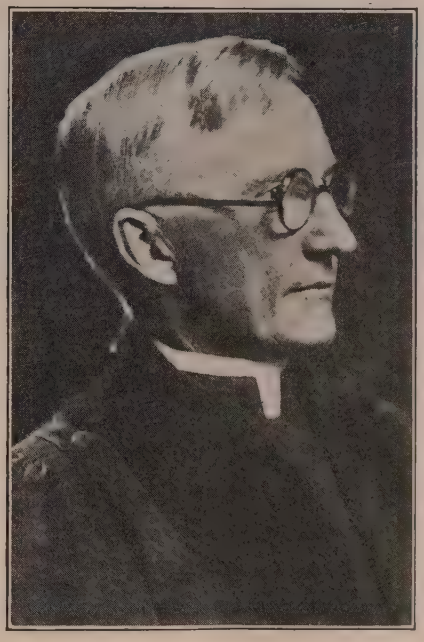
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

HELD AT

BRIDGEPORT, CONNECTICUT

October 16-18, 1928

Who can forget Dr. Day's closing words: "This church, this chancel, this chapel will never be the same to us again. They have been hallowed anew by the spirit of missions. The Board can count on all our churches for a newer loyalty in its support because of a wider knowledge of its work and a finer appreciation of its service."



DR. WILLIAM HORACE DAY

Pastor, United Church, Bridgeport
President, Congregational Home Board

Program, Features, Votes and Sayings of the Meeting

Annual Survey of the Field Abroad

An Account of the Action that Freed the Board from Debt and Deficit

THE SPIRIT OF BRIDGEPORT

THE first meeting of the American Board since its merger with the Woman's Boards was held in the United Church of Bridgeport, Conn., under the auspices of the Congregational churches of that city and vicinity. In attendance, it greatly exceeded expectations; in quality of personnel and address it was by no means below standard, while in spirit it was truly inspiring. In fact, to many of the Faithful, Bridgeport seemed like one of the grand old meetings of former days.

No one can dare predict the outreaching results of the meeting. It should have an encouraging effect upon the mind of the Board, upon the missionaries and the churches represented. One can never tell, however. Since the meeting, the Prudential Committee has made its appropriations without feeling authorized to count upon one penny of increased receipts on the apportionment, in spite of a well-planned Every Member Canvass Campaign and a better working organization of promotion. No one yet deems it wise to capitalize the call to "step up" to higher things. But let us believe that this will soon come. Meanwhile we can rest in the assurance that *spiritually* Bridgeport, like Portland and Manchester, has registered a turn in the tide. The complete spiritualization of our new missionary machinery is possible if we will have it so.

The tone of the addresses was on the whole optimistic, though tempered a good deal by the fact that the missionaries were facing a transitional period in their fields abroad and an uncertainty on the part of the constituency at home as to whether the Gospel was as much needed on the foreign field as it was in the earlier days. Indeed, considering the disheartening attitudes and conditions that the advocates of foreign missions have to meet at this juncture in America, the message of the 119th Annual Meeting was tremendously inspiring.

The meeting was charged with the spirit of prayer. The writer cannot remember anything quite like it in the twenty-odd Annual Meetings that he has attended. The quiet morning services of prayer in the beautiful chapel, with the "Shekinah glory" produced in the little lighted chancel, were not only beautiful, but stirring. Little prayer groups gathered here and there spontaneously during the meeting. The speakers referred to prayer as the great means of advance, Dr. Stanley Jones striking the note at the very beginning when he expressed his regret over finding in America a "ministry unwilling to pray." We wonder if this spirit at Bridgeport was not an expression of a deep thirst for God which has seized men and women throughout our Fellowship; was not an earnest of the spiritual emphasis that is to be placed upon the great united missionary work of the churches from now on.

Those who took the trouble and went to the expense of attending the meeting, must have felt the presence of God in the movement, and must, therefore, have returned to their homes and communities with renewed enthusiasm and purpose.

We print below the program in detail, action by the corporate body, and some of the choice sayings of the speakers.

OUTSTANDING FEATURES

As for the main features of the meeting, it is difficult to make a selection and be at all just to that which is not mentioned. From the very start, when the ministers of the Bridgeport Union lined up with Rev. Rutledge Beale of the Park Street Church as spokesman in an address of welcome, to the choice words of farewell by William Horace Day and Rockwell Harmon Potter, there was feature upon feature. For one thing, it was unusual to have two thousand people in one church at one time at a missionary gathering, as was the case on the opening night, when the congregation overflowed the auditorium into the chapel and Pilgrim Hall of the United Church. The registration of over 1,100 was another feature of note. The necessity of finding accommodations for two or three hundred more than were planned for was also somewhat unusual for the Board, as was the fact that some Catholic homes were opened to our delegates.

The shower of 1,700 subscriptions to the *Missionary Herald* from the women of the various states, under the leadership of Mrs. Greef of Iowa and Mrs. Gibbons of Ohio, made the meeting somewhat wet in spots, while the promotion of the Fairfield County Project in Portuguese East Africa by Rev. Fred R. Bunker and Secretary Patton supplied another practical feature. Of course, too, there was the customary commissioning service, this time made truly sacramental by the beautiful and inspiring chancel of a cathedral-like church. The reading by Dr. Barton of the Roll of missionaries who had died during the year was most impressive.

But the most significant feature of this first meeting since the merger of the Foreign Boards was the official participation of women. This was the first meeting by the Board alone since the merger. Consequently it was a meeting devised and conducted by women officials as much as by men. The program recognized the fact that a woman's message was manifestly as important and as necessary as a man's. Most of all was there atmosphere charged with that beauty of worship and power of devotion which is peculiarly the contribution of Christian women. The spiritual note struck in prayer and program was an instance of the power that has come into the American Board since the women came into the councils of the Board and began to share in its control. This in addition to the administrative wisdom which the women have brought to the Board.

ACTION TAKEN BY THE BOARD AT BRIDGEPORT

In response to a telegram of fraternal greeting and best wishes from President W. P. Fletcher and Executive Secretary W. P. Minton of the Mission Board of the Christian Church, it was voted to send a telegram of heartfelt appreciation and with the earnest hope for a speedy union of the denominations in a common task.

The resignation of Mrs. W. W. Ferris of California and Mrs. Caroline D. Hayden of Minnesota as Corporate Members-at-Large was accepted. Hon. Channing H. Cox of Massachusetts and Mrs. Robert E. Brown of California were elected Corporate Members-at-Large. To the Prudential Committee for the term expiring 1930, Mrs. Ernest A. Evans of New York, Rev. George F. Kengott of California, and Rev. Austin Rice of Massachusetts were reëlected; and for the term expiring 1932 the following were reëlected: Frederick W. Chamberlain of Illinois, Mrs. Frank Gaylord Cook of Massachusetts, Rev. Carl M. Gates of Massachusetts, Mrs. A. M. Gibbons of Ohio, Mrs. C. E. Greef of Iowa, Rev. Clarence Reidenbach, formerly of Missouri, now of Massachusetts, Hon. William E. Sweet of Colorado, Franklin Warner of New York. Hon. Channing H. Cox of Massachusetts was also elected to the Prudential Committee, his term to expire in 1932.

With reference to the clearance of the debt, it was *Voted,* (1) that at the close of the fiscal year, August 31, 1929, and annually thereafter, after crediting the Twentieth Century Fund with all legacies received during the year that may be properly allocated to this Fund, the amount to be used for the current expenses of the year shall be 40 per cent of the total; and further:—

Voted, (2) that the Treasurer shall be and he is hereby authorized and directed to transfer from the Twentieth Century Fund a sufficient sum to balance in full the deficit of the preceding years, plus any deficit or minus any surplus for the fiscal year 1928, and any succeeding years, subject to the approval of the Prudential Committee; provided that such transfers shall not reduce the amount of the Fund below a sum equal to one and one-half times the average annual legacies of the five years immediately preceding. This vote is explained in full by Mr. Olcott on another page of this issue.

It was also voted that the policy of the Board shall be the avoidance of debt and deficit, and that the officials of the Board be instructed to use their utmost endeavor to make this resolution effective.

Action was taken approving of a plan whereby the "Constituent States," certain groups of states and certain racial groups of churches should have the privilege of nominating to the Board a certain number of persons as their representatives on the Prudential Committee of the American Board. It was voted, in this connection, to instruct the Board's Committee on the Nomination of Officers to receive for consideration, through the Nominating Committee of the National Council, the nominations of "Constituent States," groups of states and racial groups of churches for membership on the Prudential Committee of the Board; provided, however, that not more than twelve (12) persons at one time shall be on the Prudential Committee as representing "Constituent States," groups of states and racial groups of churches.

THE PROGRAM

TUESDAY, OCTOBER 16

AFTERNOON SESSION, 2.30 O'CLOCK

Devotional Service, in charge of ROCKWELL HARMON POTTER, D.D., President of the Board
Greetings
Organization and Business
The Year in the Treasury
Report by FREDERICK A. GASKINS, Treasurer

The Philippines

The Philippines—Ten Years Will Decide
REV. FRANK C. LAUBACH, Ph.D., of Manila
Open Forum on the *Philippines*

EVENING SESSION, 7.45 O'CLOCK; DR. POTTER, Presiding
Worship: Scripture, REV. JAMES H. DIXON of Madura Mission; Prayer, DR. ROBERT A. HUME of Marathi Mission; Offering for new station in Portuguese East Africa
Annual Sermon by E. STANLEY JONES, D.D., of India (Board of Foreign Missions of the Methodist Episcopal Church)
Overflow meeting in Pilgrim Hall in vestry of United Church; Addresses by DR. MARY F. CUSHMAN, of West Africa, PROF. LUCIUS C. PORTER, of China, MRS. RICHARD ROSE, of India

Sacrament of the Lord's Supper

Conducted by SECRETARY CHARLES EMERSON BURTON, D.D., of the National Council of Congregational Churches
Assisted by
NEIL MCPHERSON, D.D., of Springfield
REV. MANASSEH G. PAPAZIAN, Home Secretary of the Armenian Missionary Association of America
REV. BHASKARAO P. HIVALE, Ph.D., of Bombay

WEDNESDAY, OCTOBER 17

MORNING SESSION, 9.30 O'CLOCK; DR. POTTER, Presiding

Japan and the Near East

Devotional Service led by REV. HEZEKIAH L. PYLE of New York
The Story of a Successful Year
SECRETARY CORNELIUS H. PATTON
Keeping Up With the News MRS. C. E. GREEF, of Iowa
The Advance of the Kingdom in Japan
SECRETARY EULA BATES LEE
Kobe College, a Project in Internationalism
MISS ISABELLE MACCAUSLAND, L.H.D., of Kobe
The Golden Age of Missionary Activity in Japan
MR. HAROLD W. HACKETT, of Kobe
A More Rational Life for the Japanese
MR. AIJI TAKEUCHI, of Kobe
Open Forum on *Japan*
Bulgaria the Religious Key to the Balkans
EDWARD B. HASKELL, D.D., of Samokov
The Armenian Missionary Association of America
REV. MANASSEH G. PAPAZIAN
Keeping Up With the Near East
SECRETARY ERNEST W. RIGGS
Service of Intercession for Japan and the Near East, MRS. CHARLES H. DANIELS; Prayer by DR. JOHN C. BERRY, REV. OTIS CARY, former missionaries to Japan, and by REV. LESLIE J. ADKINS of Turkey

AFTERNOON SESSION, 2.00 O'CLOCK
VICE-PRESIDENT KENYON L. BUTTERFIELD, Presiding

China

Devotional Service led by REV. STANLEY ROSS FISHER of Massachusetts

THE MISSIONARIES

Now that the missionaries and delegates of the American Board of Commissioners for Foreign Missions have become fairly well established among us, we have had an opportunity to judge what kind of men and women they are.

Frankly, we are enthusiastic.

Perhaps, somehow or other, we had picked up the impression that missionaries were, by the very nature of their calling, slightly abnormal creatures. We no longer labor under error.

It would be difficult to assemble under any conditions a finer, more upstanding lot of men than those who are shaking hands with the people of Bridgeport at the United Church tonight for the last time.

Their quality is written all over them, in the way they smile, in their dignified bearing, in the college letters that are revealed when one delves into their past.

Moreover, it would be difficult to assemble a group of men of equal insight into the significance of world affairs. Bridgeport is especially privileged to hear from them the latest political and social developments in those countries which, because of their unsettled condition, are the most interesting of the world.

Having them here has been a pleasure and a privilege. As they disperse for their various corners of the world, they go slightly richer than they came, for they carry with them the admiration and friendship of hundreds of Bridgeporters.

Editorial in the *Bridgeport Times-Star*,
October 18, 1928.

SAID AT BRIDGEPORT

"Mohammedans are so proud of their religion that they forget their race; Christians so proud of race they forget religion."

"We must stop being satisfied to feed the heathen with a ten-thousand-mile spoon. The test of a Christian today is whether he can shake hands with and respect all races." *Frank Laubach*

"The finest things in Gandhi's character are those first preached by Jesus Christ." *Stanley Jones*

"The Christian Church today has come to a place where it faces decay, due to inertia. It needs new life." *Mahatma Gandhi, quoted by Dr. Jones*

"It's always easier to get money for stomachs than for brains; for famines than for faculties."
Isabelle MacCausland

"The whole problem of Japan is summed up in one word — irrationality. . . . Foreign missionaries are needed in Japan for rational reasons."
Aiji Takeuchi

Standing Up to the New Day in China
SECRETARY ROBERT E. CHANDLER
Chinese Youth's Difficult Adventure
ALICE BROWNE FRAME, Litt.D., of Yenching University, Peking
The New Day in Shansi PAUL L. CORBIN, D.D., of Taiku
Best of All—The Chinese
LUCIUS C. PORTER, D.D., Litt.D., of Peking
Greetings MR. YUAN-HSIN WANG of Tehchow
American Missionaries in China
MR. CHING-LIEN LI of Tientsin
Open Forum on *China*
Service of Intercession for China, led by REV. MILTON T. STAUFFER, Secretary of the Foreign Missions Conference of North America

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EVENING SESSION, 7.45 O'CLOCK; DR. POTTER, Presiding
Worship: Scripture, REV. WAYNE H. BOWERS of Spain; Prayer, DR. GEORGE W. HINMAN of the A. M. A.
The Foreign Missionary Forces of the World in Council at Jerusalem SECRETARY HELEN B. CALDER
The World Christian Enterprise
ASHLEY DAY LEAVITT, D.D., Chairman of the Prudential Committee

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THURSDAY, OCTOBER 18

MORNING SESSION, 9.30 O'CLOCK; DR. POTTER, Presiding

Turkey and India

Devotional Service led by the President
Open Forum on *The Jerusalem Council* conducted by DR. BUTTERFIELD
Turkey and Her Friends CYRIL H. HAAS, M.D., of Adana
Address A National
Turkey, God's Country, Too
MISS EDITH SANDERSON, of Brousa
Open Forum on *Turkey*
The Working of the Leaven
REV. JAMES H. DICKSON, of Pasumalai
Young Educated India
REV. BHASKARAO P. HIVALE, Ph.D., of Bombay
The Untouchables REV. EDWARD FAIRBANK, of Vadala
India's Quest MISS LILLIAN PICKEN, of Satara
Prayer and Benediction
SECRETARY EMERITUS JAMES L. BARTON

AFTERNOON SESSION, 2.00 O'CLOCK
VICE-PRESIDENT MRS. FRANKLIN WARNER, Presiding

Africa

Devotional Service led by MRS. WARNER
The Jubilee of the West Central Africa Mission
REV. WILLIAM C. BELL, of Dondi
Making the Jubilee a Success
MRS. LYDIA LORD DAVIS, Chairman of the Thankoffering Committee of the Commission on Missions
Zulu Women of Natal
MISS MARGARET E. WALBRIDGE, of Inanda
As a Native Sees It MISS VIOLET S. MAKANYA, of Natal
Machemedzi SECRETARY CORNELIUS H. PATTON
Machemedzi and Fairfield County REV. FRED R. BUNKER
As an American Negro Sees It
MR. SAMUEL B. COLES, of Angola
Progress in Inhambane
REV. HARWOOD B. CATLIN, of Johannesburg
The Unified Promotion of Missions
SUPERINTENDENT WILLIAM F. FRAZIER, of Vermont and SECRETARY MARY D. ULINE

"THE COLOR LINE"
BY IRENE TAYLOR MCNAIR

A dramatic presentation, by courtesy of the Little Theater League of Bridgeport
Directed by JULIA C. FARNAM

"The forwards are the Chinese. We are the backs. Only forwards can shoot the goal. . . . Can we, will we, trust these Chinese Christian leaders as we missionaries trust them, as God trusts them?"
Lucius Porter

"The Chinese in general look upon America as their best friend." *Hugh Hubbard*

"You missionaries have done more to promote friendship in China than any other group of people."
Yuan Hsin Wang

"Most all the leaders of China today got their start in mission schools. . . . There is no question of a welcome to the missionary if he does not come with a superiority complex." *Ching-Lien Li*

"Will the ministry of our intercession be adequate for the new day?" *Milton Stauffer*

"There is more Christianity in China today than there was in the whole world when St. Paul and those who had first-hand knowledge of Jesus finished their work." *Ashley Leavitt*

"I'd rather have these experiences of healing (in Turkey) than to be able to preach a thousand sermons." *Cyril Haas*

"God is love to all the world. Turkey can accept only those who have a way of life; who are saturated with the spirit of Christ."
A Turkish National

"Why am I a missionary? Because Jesus Christ has gripped me. I want to share Him with our Turkish friends." *Edith Sanderson*

"More than our money, more than our prayer, more than these does India ask of us. . . . India's first concern is to know God, and she is willing to subordinate everything else to that high hunger. . . . India takes time for religion."
Lillian Picken

"We want missionaries in India as much as ever. We cannot do some things. We want your help. We cannot do it alone." *Bhaskarao Hivale*

"I wonder what Americans do with all the time they save!" *Violet Makanya*

"Africa wants missionaries who have the old unconquerable spirit of the Zulu heroes."
Harwood Catlin

"I am persuaded that the great missionary enterprise has but just begun. Glorious chapters of the story are ahead." *Kenyon Butterfield*

"May God speed your noble work!"
Governor Trumbull

Characters

MISS KING.....MARTHA STEVENS
DR. LAWSON.....LEWIS THELIN
FU CHUN.....DONALD POTTER
STANLEY PRESTON.....MANSFIELD SPRAGUE
BARBARA McKEAN.....VERA PLATT
WANDA WILLIAMS.....SUSAN JENNINGS

THE BUSINESS OF THE BOARD

3.30 O'CLOCK; PRESIDENT POTTER in the chair

At 3.30 P.M. the Corporate Members of the Board assembled in the Chapel for the conduct of business, including:

The Election of Officers
The Election of Members
Amendment of the By-Laws
Clearance of Debt
Miscellaneous Business, including place of meeting in 1930 (Madison, Wis.)

EVENING SESSION, 7.45 O'CLOCK

VICE-PRESIDENT KENYON L. BUTTERFIELD, LL.D., Presiding

Worship: Scripture and Prayer by SUPT. THEODORE R. FAVILLE of Wisconsin

Processional of Missionaries and Nationals

Address by GOV. JOHN H. TRUMBULL of Connecticut

Introduction of Missionaries and Nationals
SECRETARY D. BREWER EDDY

Report of Committee on Resolutions, presented by W. W. MILLS of Ohio

Address to Young People of Bridgeport and Vicinity, DR. BUTTERFIELD

Our Partnership and Yours in the Great Work
REV. BHASKARAO P. HIVALE, Ph.D., of India
MISS EDITH SANDERSON, of Turkey
REV. HARWOOD B. CATLIN, of Africa
MR. CHING-LIEN LI, of China
MISS ISABELLE MACCAUSLAND, of Japan
REV. FRANK C. LAUBACH, Ph.D., of the Philippines

The Commissioning as a Missionary to India of
MISS DOROTHY F. PATTON
By the President of the Board, assisted by her pastor, REV. G. EDWIN WOODMAN of Massachusetts, REV. JOHN X. MILLER of India, and REV. THEODORE A. GREENE of Connecticut

Farewells
WILLIAM HORACE DAY, D.D., and PRESIDENT POTTER

SIDE MEETINGS

There were other meetings and special events in connection with the Annual Meeting not included on the printed program. On Wednesday morning, October 17, Secretary Eddy and Rev. Hugh W. Hubbard of Paotingfu, China, spoke to an enthusiastic audience of 1,200 students in the Central High School, Bridgeport. There was a banquet for men and women Wednesday evening in Pilgrim Hall of United Church. On Thursday evening, October 18, the young people of the Congregational churches in Bridgeport and throughout Connecticut assembled for a rally and banquet in the First Methodist Church. They were addressed by Miss Edith Sanderson of Turkey, Miss Lillian L. Picken of India, Rev. Harwood B. Catlin of Africa and Rev. Hugh W. Hubbard of China. Miss Violet S. Makanya of Inanda, Miss Dorothy Frink Patton, sailing October 28 for Madura, India, and Rev. E. Fay Campbell of the Y. M. C. A. at Yale also spoke, as did Mr. Haeslim Hussein of Robert College, Constantinople; while Mrs. Grace Wood Olcott of New York City led the singing and Secretary John L. Lobingier and Rev. Herman F. Reissig conducted preliminary conferences on religious and missionary education.

Monday afternoon, preceding the opening of the conference, a children's rally was conducted by Miss Agnes Kelsey in the Presbyterian church with Miss Violet S. Makanya and Miss Carolyn T. Sewall, "the children's missionary" from Tientsin, China, as speakers.

On Tuesday evening, in the Child Memorial Parish House of Fairfield, Miss Lillian Picken and Rev. Hugh Hubbard spoke, with Judge Bacon Wakeman as toastmaster and chairman of the program.

The exhibit, which included fascinating articles from Africa, India, Japan and China, held the interest of hundreds daily. Some twenty-two missionaries served as "guides."

On Sunday morning, October 14, Secretary Agnes Kelsey spoke to the children of the West End Congregational Church in Bridgeport. That morning Dr. Robert A. Hume, the Board's veteran missionary from India, preached the morning sermon in the Olivet Church, Bridgeport.

African mission pictures were given in the main auditorium Wednesday evening. Round Table luncheon conferences were held on such subjects as "A Get Together for State Superintendents," "Women's Work in the States," "Projects," "Thank Offerings," "Every Member Canvass," "China, India and Turkey" and the like.

Mr. Lobingier of the Education Society met leaders of children and young people for discussions on missionary education plans. Simple missionary dramatizations were given.

ELECTIONS

To the Corporate Membership of the Board the following were elected: Hon. Channing H. Cox, former Governor of Massachusetts, and Mrs. Robert E. Brown of Oakland, Cal. To the Prudential Committee the following were elected: term expiring 1932, Frederick W. Chamberlain of Illinois, Mrs. Frank Gaylord Cook, Hon. Channing H. Cox, Rev. Carl M. Gates of Massachusetts, Mrs. A. M. Gibbons of Ohio, Mrs. C. E. Greef of Iowa, Rev. Clarence Reidenbach, formerly of Missouri and now of Massachusetts, Hon. William E. Sweet of Colorado, Franklin Warner of New York; for the term expiring 1930, Mrs. Ernest A. Evans of New York, Rev. George F. Kengott of California, Rev. Austin Rice of Massachusetts.

All the general officers, including the auditors, were reëlected, as were the executive officers, Miss Smiley becoming Associate Secretary.

THE 1930 MEETING

CONTRARY to custom, the Board took action with reference to place of meeting two years ahead. It voted to accept for 1930 the invitation of the Congregational churches of Madison, Wis.; this following a letter from Dr. Robbins Barstow, strongly seconded by Superintendent Faville of Wisconsin.

COMMITTEES APPOINTED AT THE ANNUAL MEETING

Committee on Arrangements

Dr. William Horace Day, *Chairman*

Rev. T. F. R. Beale
Rev. John H. Grant
Stanley H. Bullard
Judge S. C. Shaw
Albert E. Lanery
Mrs. William F. Blight
Edwin S. Jennings
Amos Bissell
Mrs. H. L. Stone
Mrs. S. E. Brown
Dr. H. S. Brown
Mrs. L. T. Warner
George A. Sherwood
M. S. Comstock
Mrs. C. H. Greene

Business Committee

William W. Mills of Ohio, *Chairman*
Miss Edith Woolsey of Connecticut
Rev. W. F. Bohn of Ohio
President Edward D. Eaton of Massachusetts
Mrs. C. E. Greef of Iowa

Committee on Treasurer's Report for the Next Year

Samuel Usher of Massachusetts, *Chairman*
Arthur H. Wellman of Massachusetts
Albert M. Lyon of Massachusetts

Committee on Nominations for the Meeting

Rev. Harry P. Dewey of Minnesota
Mrs. C. H. Daniels of Connecticut
Rev. A. Roraback of New York
Mrs. Stephen Penrose of Washington
R. W. Patton of Illinois

Committee on New Corporate Members

Rev. Ernest G. Guthrie of Illinois
Rev. Theodore A. Greene of Connecticut
Mrs. C. H. Daniels of Connecticut
Mrs. William H. Crosby of New York
Ernest T. Wilkinson of New Jersey

Committee on Nominations of Officers for 1929

Rev. Frank Sheldon of Oklahoma, *Chairman*
Rev. Arthur H. Bradford of Rhode Island
Rev. Ferdinand Q. Blanchard of Ohio
Edwin G. Warner of New York
Mrs. John F. Thompson of Maine

FREEING THE BOARD FROM DEBT AND DEFICIT

By CHARLES S. OLCOTT
Chairman, Finance Committee

The Board closed its last fiscal year with a surplus of $11,439.47, but the accumulated debt of $113,009.66 remained. At the Annual Meeting the corporate body voted to authorize a transfer from the Twentieth Century Fund of a sum sufficient to clear off the indebtedness in order to enable the Board to start upon its new year with a clean slate. A new policy governing the use of the Fund was adopted. It is most important that this statement by the Chairman of the Finance Committee be carefully read by those interested in the financing of the Board.

THE Twentieth Century Fund was established in 1906. On September 1 of that year it stood at $142,999.76 and remained at very nearly the same figure the next year. On September 1, 1908, the Fund was increased to nearly double the original amount, standing at $284,513.65. This was in accordance with the original theory of the Fund, namely, that it should be maintained at approximately twice the average yearly legacies, which were then about $125,000. For seven years the Fund maintained an average of about $267,732. On September 1, 1915, it rose to $320,556.04, and for eleven years, until September 1, 1925, it was maintained at an average of $376,315, but always below $400,000. On the first of September, 1926, it mounted to $552,496.08, in 1927 to $568,565.75, and on the first of September, 1928, reached $616,060.89.

This rapid increase was due partly to the absorption of the reserve fund of the Woman's Boards and largely to increased legacies. The total legacies received in the past year were $355,528.58, or nearly three times the average when the Fund was created.

The average legacies of the past five years were about $310,000, and in keeping with the original policy of maintaining a Fund of approximately double the amount of the average annual legacies the present Fund is very close to the theoretical requirement.

This raises the question whether it is really necessary or desirable to maintain a fund of such large proportions. A study of the subject requires an examination of the following points, viz.:—

1. The Purpose of the Fund

There were two purposes explicitly stated by the founders: (*a*) equalization and (*b*) prevention of deficits. By equalization is meant a means of overcoming the disadvantages arising from the uncertainty of income from legacies. Appropriations have to be made in advance and it is obvious that if legacies were, say, $300,000 in one year, $100,000 in the next, and a much greater or less sum in the third, it would be exceedingly difficult to make proper calculations. By spending each year the average of three years' receipts instead of the actual amount, not only could the appropriations be made more ac-

curately, but deficits would be prevented in the years when legacies fell below expectations.

2. Plan

The plan agreed upon was to maintain a fund approximately twice the amount of the average legacies for five years. At the end of the year, the legacies for the current year were added to this fund and one-third of the total set apart to be applied to the year's expenses, the other two-thirds remaining in the Fund. Thus the Twentieth Century Fund is like a reservoir, which impounds the rains and the melting snows which flow from the mountain sides, holding them temporarily, and then sending them down to the valleys by intelligent direction when needed, avoiding the perils of both flood and drought.

3. Nature

The Fund is made up of legacies left by persons who wished in that way to assist in the work of the

SMALL SECTION OF THE ANNUAL MEETING

Front row, left to right: Miss Cushing, Dr. Eddy, Mr. Meeken, Dr. Corbin of China, Mr. and Mrs. Ransom of Africa, Dr. Hitchcock of Ceylon, Mrs. and Dr. Otis Cary of

We won't attempt to name them all. We will merely suggest a "Find Your Favorite" contest. Somewhere here are: Dr. Charles S. Mills, Mrs. Rose of India, Dr. John K. Browne of Turkey, Madam Riggs of Turkey, Rev. and Mrs. Edward Fairbank of India, Secretary Patton, Lillian Picken of India, Dr. Horace Holton of the Prudential Committee, Rev and Mrs. Wayne Bowers of Spain, Rev. Frank Laubach of the Philippines, Mrs. Thompson of Portland, Edith Sanderson of Turkey, Mr. and Mrs. Getchell of Greece, Rev. George Allchin of Japan, Dr. Ussher of Turkey, Dr. Mary Cushman of West Africa, Rev. and Mrs. John X. Miller of India, Rev. Leslie Adkins of Turkey and Boston, Mr. W. W. Mills of Ohio, Rev. Fred R. Bunker of Africa and Con-

American Board. It does not include legacies left as Trust Funds or Endowments. All such are accounted for separately. It is therefore different from the other Funds of the Board. Trust Funds and Endowments are held permanently and the income devoted to various purposes according to the will of the donors. The Twentieth Century Fund is not and cannot be held as a Trust Fund. Instead of holding funds permanently, it merely withholds the distribution temporarily for the purpose of equalizing the flow.

4. Ratio of Distribution

It is obvious that if the ratio of distribution is *one*-third for expenses and *two*-thirds for reserve, the Fund should be maintained at two times the average annual receipts. This would mean that if the average receipts are $310,000, the balance of the Fund should be $620,000. This would keep the waters of our financial reservoir at a higher level than seems necessary. A lower level would be quite sufficient to maintain the primary purpose of equalization of

AT BRIDGEPORT, OCTOBER 16–18, 1928

Japan, Dr. Day, Dr. Hume, Dr. Potter, Mrs. Warner (holding "Herald" shower bouquet), Dr. Butterfield, Mrs. Holton of India, Dr. Barton, Dr. Berry, Mr. Wang, Mr. Li. necticut, Secretary Eula B. Lee, Judge Coit of Connecticut, Dr. Frank Sanders, Secretary and Mrs. William McCance, Secretary Herbert E. B. Case, Secretary and Mrs. Robert Chandler, Mrs. C. E. Greef of Iowa and the Prudential Committee, Miss Dorothy F. Patton of India, Mr. and Mrs. Carl Phelps of Ceylon, Assistant Treasurer S. Emma Keith, Rev. Albert E. LeRoy of Africa and Auburndale, Dr. Sidney Gulick of Japan and the Federal Council, Mr. Samuel B. Coles of West Africa, Rev. and Mrs. Hugh Hubbard of China, Mrs. Osbornson of Chicago and the Prudential Committee, Mr. and Mrs. Fred F. G. Donaldson of China and Massachusetts, Dr. Mark H. Ward of the Board, Secretary Riggs, Prof. Lucius C. Porter of China, Miss MacCausland of Japan.

flow. To accomplish this purpose, suppose the ratio of the Fund to the average yearly legacies were one and one-half times instead of two. With an average of $310,000 in legacies, the Fund need be only $455,000, and to maintain this balance the ratio of distribution would be increased to 40 per cent, with 60 per cent for reserve, making the reserve one and one-half times the average receipts.

5. Effect of Change of Ratio

There would be no change so far as the purpose of equalization is concerned. Suppose the receipts were uniformly $300,000 a year. On the present ratio of two for the Fund and one for expense, starting with $600,000, we would add $300,000, making $900,000; spend one-third, or $300,000, and have left $600,000, the Fund always remaining exactly where it started. Precisely the same would happen if we reduce the Fund to $450,000. We would add $300,000, making $750,000, spend 40 per cent, or $300,000, and have left $450,000, exactly the original amount.

But let us suppose that there are violent fluctuations in the receipts, as, for example, $300,000 the first year, $600,000 the second, $150,000 the third, $400,000 the fourth, and $600,000 the fifth. This is, of course, an extreme supposition merely for the sake of illustrating the principle of equalization. The following table shows in column *A* the amount available for current expenses if the Fund should be reduced now from $600,000 to $450,000, afterward applying the 40 per cent ratio; in column *B* the amount available each year starting with $600,000 and applying the 33⅓ per cent ratio; in column *C* the amount available each year if there were no scheme of equalization:—

	A	*B*	*C*
First year	$300,000	$300,000	$300,000
Second "	420,000	400,000	600,000
Third "	312,000	316,666	150,000
Fourth "	347,200	344,444	400,000
Fifth "	448,320	429,630	600,000
Extra used first year	150,000		
	$1,977,520	$1,790,740	$2,050,000
Balance in Fund	$672,480	$859,260	$600,000
	$2,650,000	$2,650,000	$2,650,000

It will be seen from this table that in the third year, when the suppositional receipts dropped to $150,000, the fund available was $312,000 under the 40 per cent plan and $316,666 under the 33⅓ per cent plan—a very slight variation, yet in both cases the available amount would be more than double what would have been available without the equalization scheme. In the five years under this hypothetical case the difference between column *A* and column *B* would be only an average of $7,356 a year.

6. Reduction of Deficit

It is clear from the above that the equalization feature of the Twentieth Century Fund is accomplished whether the distribution be on the basis of 33⅓ per cent or 40 per cent. A second purpose was to reduce deficits. At two different times the deficit has been reduced arbitrarily—once by using the sur of $50,000 and once by using $100,000 from th legacies. In view of the fact that the Fund is no larger than ever before, and no good purpose ca be accomplished by keeping it at that figure or allow ing it to increase, it is now proposed to reduce th Fund by $113,009.66, which will balance the book for the past year and leave the Board free of debt This will still leave a Twentieth Century Fund o $503,051.23, or more than double the amount origi nally intended. In addition, it is proposed to us 40 per cent of the Fund instead of 33⅓ per cent as formerly, maintaining the ratio of Fund to aver age Legacies at one and one-half times, approximately instead of two times, thus obviating the necessity o maintaining a Fund unnecessarily large.

With these considerations in mind, the Prudentia Committee, at a meeting held September 11, 1928 unanimously adopted the following recommendation to the corporate body of the Board:—

> The Twentieth Century Fund was established in 1906 with the twofold purpose of equalizing the legacies and of preventing deficits. At that time the average annual legacies were about $125,000. The plan was to establish a reserve fund of approximately twice the amount of the average legacies for the previous five years; then, adding to this fund the legacies for the current year, plus interest on the fund, to use for current expenses one-third of the total. Thus the legacies received in any one year were not to be used during that year, but were to be divided into three parts, one-third to be used in the current year of receipt and one-third in each of the two ensuing years.
>
> This plan has been carried out consistently for twenty-two years, with two important exceptions. In 1922, when the Fund was larger than twice the average legacies, the sum of $50,000 was taken out of the Fund and used toward current expenses. In 1927, when the Fund was still larger, out of two large legacies, $100,000 was used to help balance a deficit. In 1928 it has also been voted to use the total income of the Fund hereafter for current expenses.
>
> Notwithstanding these exceptions, the steady increase in legacies has resulted in building up the Twentieth Century Fund to a much greater sum than was originally intended. This is due in part to the addition of the Reserve Fund of the Woman's Boards. The average annual legacies for five years, which were about $125,000 at the time the Fund was established, are now estimated at $310,057, and the Twentieth Century Fund at present (August 31, 1928) stands at approximately $615,333 instead of the contemplated figure of $250,000. At a time when the greatly increased requirements of the Board are so difficult to meet,

resulting in persistent deficits from year to year, and the most drastic curtailment of appropriations in the face of urgent calls, it does not seem necessary nor desirable to maintain so large a fund. The Finance Committee therefore recommends a modification of the original plan as follows:—

1. That at the close of the fiscal year, August 31, 1929, and annually thereafter, after crediting the Twentieth Century Fund with all legacies received during the year that may be properly allocated to this Fund, the amount to be used for the current expenses of the year shall be 40 per cent of the total.

2. That the Treasurer shall be and he is hereby authorized and directed to transfer from the Twentieth Century Fund a sufficient sum to balance in full the deficit of the preceding years plus any deficit or minus any surplus for the fiscal year 1928, provided that such transfer shall not reduce the amount of the Fund below a sum equal to one and a half times the average annual legacies of the five years immediately preceding.

This recommendation of the Prudential Committee, with an amendment authorizing a similar transfer in succeeding years, subject to the approval of the Prudential Committee, was adopted by the American Board Corporation at its annual meeting, on Thursday, October 18, at Bridgeport; a resolution was also passed to the effect that it shall be the policy of the Board hereafter, so far as possible, to close every year without debt or deficit. In taking these actions the Board expressed the confident hope that the step would bring deep encouragement to the churches throughout the country, and that their response in increasing gifts would make further deficits impossible in future years.

A STATEMENT BY TREASURER GASKINS

THE Treasurer regrets that owing to the short time elapsing between the time of the audit and the Annual Meeting, certain errors in printing have crept into the Treasurer's Report. Fortunately, these errors affect the totals only in the column showing Market Values and in no way affect the total Book Values or the financial accounts.

Attention is called to the largest error, which appears in the footing of the Market Values on page 23. The footing should read $973,154.00. This change of course changes also the footings in the same column on pages 24 and 25, so that the total Market Values for "Railroads" on page 25 should be $1,672,024.00. There are also a number of minor misprints.

After the necessary corrections have been made, the Summary of Investments on page 36 should read as follows:—

SUMMARY OF INVESTMENTS

	Market Values August 31, 1928	Book Values
National Bank Stocks	$213,766.25	$63,250.28
Railroad Stocks	233,019.00	261,171.90
Public Utilities Stocks	61,175.00	84,904.70
Industrial and Miscellaneous Stocks	697,452.50	517,257.47
Government, City and State Bonds	545,052.31	532,504.77
Railroad Bonds	1,672,024.00	1,622,398.32
Telephone Bonds	409,323.75	380,098.13
Public Utilities Bonds	2,798,241.00	2,787,880.42
Industrial and Miscellaneous Bonds	1,367,978.10	1,368,135.41
Mortgages and Notes	491,551.52	491,551.52
Deposits in Savings Banks	9,632.33	9,632.33
Real Estate	311,082.48	311,082.48
Securities received from estates awaiting sale	2,033.00	2,033.00
	$8,812,331.24	$8,431,900.73

It is to be hoped that the statement showing a surplus of $11,439.47 for the year just past will not have the effect of leading any of us to feel that we can relax our efforts for foreign missionary work. We should rather take it as an incentive to avoid another deficit and to increase our giving to the point where our missionaries on the field will be constantly assured that we are doing all we can to support them and to supply some of their urgent needs. At the beginning of the year the Board made its appropriations on the basis of a carefully estimated amount of receipts and having in mind also the deficit which then existed. The work has been carried on during the year, not only with the utmost economy, but with a reduced number of missionaries on the field. The constituency of the Board must realize, however, that such a policy of economy means that there can be no expansion, in some cases no replacements of losses by death or retirement, thus placing heavier burdens upon those still in the service. If we are to carry on the work of foreign missions as it should be carried on and grant each year a few of the many, many requests which it receives, the Board must have more contributors and the churches must realize more and more the responsibility which they have in carrying out the injunction of Christ, "Go ye unto all the world and preach the Gospel."

FROM THE ANNUAL SURVEY OF THE FIELDS

Africa

The American Board has been pushing further back each year the fringes of its pioneer activity. In *Natal, Johannesburg and Inhambane,* we have a strong, indigenous church with 240 centers of active work directed from twenty-nine fully organized and missionary-minded churches. Steady progress has been made by our missionaries in Johannesburg in winning the friendly cooperation of white residents to the program of developing the native peoples. City activities which are especially attracting attention are the baby clinics in Johannesburg and its environs. In January, 1927, there was one medical clinic—ours at Doornfontein. Today we find a chain of nine medical and eight baby clinics up and down the reef, and of great importance in the history of the mission is the opening of the Bridgman Memorial Hospital in Johannesburg. This is a woman's hospital, the first interdenominational hospital for blacks in South Africa. The South Africa Mission rejoices, also, in the fact that at last two American Board missionaries are residing in Inhambane.

In *Rhodesia* the steady activity of the mission has been developing a strong and normal activity for thirty-five years. Schools and churches dot South Rhodesia. Chikore is the center of a large field with twenty-three outstations. Mt. Silinda School has continued to lead in industrial and agricultural missionary work. The Bible School, closed for some years, has been reopened. The chief interest of the Rhodesia group, however, has been in the expansion of the work into Portuguese East Africa. Next spring missionaries may take up regular activities in the new station of Machemeje. Large credit for this should be given to the generous spirit of the churches of the Fairfield Association in Connecticut.

The *West Central Africa Mission* has been wrestling with problems arising from the separation of the Canadian work and the organization of a distinct mission under the Foreign Mission Board of the United Church of Canada. The past year has registered progress in all lines. Currie Institute, Means School, the Mission Press, the proposed new hospital at Dondi, and the School for Missionary Children are now union institutions under the guidance of a joint-consultative committee appointed by the American Board and the Foreign Mission Board of the United Church of Canada. For the first time, the entire New Testament is available at a small cost for use in the churches and the schools. Galangue Station, the special charge of the Colored Congregational Churches of the United States, has celebrated its fifth birthday with the experimental stage now past.

Because of the urgency of the need for buildings and equipment, the churches at home are asked this year to make their special thank offerings to West Africa. The goal is $100,000, and it is hoped that the entire amount will be received, and part of it turned into buildings and equipment before June, 1930, when the mission celebrates its 50th anniversary.

Bulgaria

A gigantic and destructive earthquake shook Bulgaria in April, 1928. Though the region in the neighborhood of Philippopolis was desolated, the new buildings of the American College in Sofia were so carefully constructed that they suffered no damage whatever. The buildings for the girls are complete and were occupied this fall.

Among the plans of the mission for the coming year, none is more striking than the plan to open in some central village a "Folk School." This is a school for all the village folk, old and young, to be conducted through the winter months when work in the fields is slack. It is modeled on the schools conducted in Denmark under similar conditions. Since eighty per cent of the Bulgarian people are agricultural, it is hoped that this beginning will lead the way to a widespread movement of deep significance among this eager people.

The mission force has been sadly depleted in Bulgaria during the last few years.

Turkey

The closing of the girls' school at Brousa by Turkish authorities last January aroused widespread interest. From the missionary viewpoint, however, it has been helpful in establishing our cause among the Turks. The sentence for the three teachers who were found guilty was three days' imprisonment and three liras fine ($1.50), which was further modified by the interpretation of the court, which permitted the imprisonment to take place at home and without guard. Because an adverse verdict seemed unjustified, an appeal was made to the higher court, which ordered a retrial. The Brousa court reaffirmed its decision on a technical point and the case has been appealed once more. It is interesting to note that since the closing of the Brousa school Dr. Nute was granted his permit to practice medicine in Turkey, and permission has been given for opening the boys' school at Talas. Relations between the missionaries and the government continue to improve in the eight other Board schools in Turkey and they are all crowded with pupils.

The Publication Department has found an increasing interest in books and pamphlets and secured new channels of expression through Turkish bookstores and publishing houses. In this connection should be mentioned the replacing of the Turkish, or rather Arabic, characters in writing and printing with Latin letters throughout Turkey by government order. It will take years to completely effect this change, which, when accomplished, will clear away one of the greatest hindrances to education in Turkey—a most clumsy and difficult script. Our system of figures, also, has displaced the old Arabic notation.

The coöperation between the American Board and the Armenian Missionary Association of America is proving a stimulus in many ways. The Board joins with the leading evangelical Armenians of the United States in bringing help to the Armenians scattered in many lands. All appropriations of the American Board for general work among Armenians go through the hands of a mixed Council of Armenians and Americans. The churches and schools of Syria and Greece have been inspired and strengthened by this new coöperation.

Aleppo College, the continuation of Central Turkey College in Aintab, is finding a more satisfactory basis of action in its more intimate relationship with the Evangelical Union of Syria. It lacks buildings and adequate support, yet plans for the future with confidence that is challenging.

Greece

When the Greek Government received more than a million refugees from Asia Minor, it also welcomed American schools which had been serving the refugees in Turkey. Thus the American Board opened three schools in Greece—the School of Religion, Anatolia College, and the Girls' College of Athens. The Board already had a girls' primary school in Salonica, with a permit from the pre-war Greek Government, which lapsed recently and was not properly renewed. In order to secure the continuance of the school, it has been merged with Anatolia College. It will continue in its present home and instruction will still be given apart from that of the boys of the college. This merger, however, places the school, with the college, under

the administration of a Board of Trustees in America and a Board of Managers in Greece.

India and Ceylon

The revival of Hinduism is still observed in many quarters and ways, and effort is made to reconvert to Hinduism those who have joined the Christian community. At the same time, there is undoubtedly a widespread and increasing interest in Jesus Christ and His way of life. As an illustration, the church in Satara, one of the most conservative and entrenched Hindu areas of the Marathi Mission, in raising $3,000 for a church building to supplant the schoolhouse in which they are now worshiping, received in one month pledges amounting to over $800. This amount was contributed not only by Christians, but by Jains, Parsees, Hindus and Moslems. There is a straw which shows a growing sense of communal life.

Last December the centenary of the Hume Memorial Church, the first church in the first mission of the Board, was celebrated in Bombay. With a substantial and capable membership, and its own Indian pastor, self-supporting, outreaching, its many activities, including a home missionary enterprise, this church now stands as a monument to the past and a lighthouse to the densely packed quarter of modern Bombay. Beside it is the new Neighborhood House, a hive of activity for the social application of Christianity; near it, a center of social and educational work for women and girls. Close by is the Byculla High School, with over 400 youths of both sexes—Christians, Hindus, Mohammedans and Jews. Thus Bombay, in both church and school, gave witness in its centenary year to the missionary achievement which has been gradually attained.

An adaptation of Indian customs to the Christian movement was noted in the holding of a second annual Mela at Vadala. Eight hundred village Christians from all over the district crowded into this church center, bringing their own supplies and bands of music, listening to local orators, and after two or three days of fellowship and inspiration, going back to their homes happier for this neighborly intercourse. A further quickening influence on church life and evangelistic effort in Marathi Mission was the "Refresher" Class in the United Divinity College at Ahmednagar, where forty Indian Christian pastors, young and old, gathered for seven weeks of study and discussion under the leadership of missionaries and men of their own race. A similar combination of summer school and conference has been held for several years at Pasumalai Theological Seminary in the Madura Mission, with a much larger attendance. The men bring their wives, and during the twelve-day itineracy all students and Indian teachers go out to 87 villages in the area, holding 141 meetings, addressing over 500 people, and distributing tracts.

The educational field of the India Missions increases in size and significance every year. The larger proportion of missionary activity is devoted to it, and though closely connected with church life and work, it bulks larger in public appearance. Increased attention is given to vocational studies. Courses in agriculture and mechanic arts, domestic science and like subjects are being attached to older lines of literary training. Some of these courses are developed in order to provide ways of self help for students, but beyond that they are recognized as important lines of education for youth and a means of raising the economic standard of the people as a whole, which is more and more seen to be an important factor of the Christian movement.

A decade has passed since Marathi Mission entered into an agreement with Government to take charge of the Sholapur Industrial Settlement. During that time the number of the Robber Caste people enrolled has doubled; in 1927 they numbered 4,478. So successful has been the work that 1,500 of them will be released this year. The children are the special field of challenge and opportunity. The schools, including Sunday schools, prove a real leavening influence, and Boy Scouts and Girl Guides are an effective feature. In the Madura Mission the work for the Robber Caste is not concentrated in one station or settlement. Boys and girls, young men and women, from this caste are taken into schools of lower and higher grade in several stations; into training schools at Pasumalai and Tirumangalam; over 200 of them into boarding schools.

The ministry of healing has been rendered unceasingly to young and old, rich and poor, in hospitals and dispensaries of the three missions, and renders an immeasurable service in winning confidence and good will—opening the way for the Christian message.

China

China has been battered and shaken the past year. Her internal and external difficulties are greater than ever, but she is moving ahead, in the Christian church as well as in political and social life. The church has been derided in every province in the land. This has been anti-foreign-ism rather than anti-religious feeling. The Chinese in the church were poorly prepared for responsibility, yet they have held on with real courage.

Many mission schools have been closed, but many others are points of strength. Most American Board schools registered with the Government, or are securing this recognition. They have Chinese principals. These men and women, some comparatively young, have been tried by fire this year. Chinese principals, teachers and other leaders are now being taken on as "Projects" by American Christian friends. If missionaries have been a worth-while investment for American churches

FOUR CHEERS FOR CHINA AT BRIDGEPORT!

Left to right: Mr. Li, Prof. Lucius Porter, Secretary Chandler, Mr. Wang

in the past, certainly these Chinese are worth while today.

Shaowu Mission is far inland and the church is comparatively young. All missionaries left early in 1927 except Dr. Bliss and Dr. Judd. The mission offered responsibility for the work to the Chinese Church and the Shaowu Church accepted it, except for medical work. They were little prepared and have very few laymen of ability and Christian character. No one can tell how much was done for these Chinese friends by the two doctors who stayed through. As soon as possible, and before danger was past, missionary families returned, and received a great welcome.

Foochow has been turbulent all year. Against the mission schools all sorts of plots were laid, and four school buildings were burned in eight months. In the schools and the Chinese Church leaders held firm. In January, 1927, the Foochow Mission voted the transfer of all its work to the Chinese Church. In November the Foochow Congregational Church became the "Mid Fukien Divisional Council of the Church of Christ in China"—a union of Presbyterians, Congregationalists and some other groups, with a membership of more than a quarter of all Protestant Christians in China, and with connections with a strong nationally organized church. Correspondingly, the Shaowu group became the "North Fukien Divisional Council of the Church of Christ in China."

Shansi Province was almost totally cut off from the rest of North China. Both the American Board hospitals were called upon for war service. The large Fenchow Hospital has been running to its full capacity, and the hostel recently built has proved of great service. People from far away, to whom the Christian message used to be sent, are now coming in themselves to hear and experience it. Persecution of Christians, especially of Christian schools, has been strong. The difficulties for the real Chinese Church are tremendous.

In Fenchow, Shansi, and Tunghsien near Peking, and elsewhere, agricultural demonstrations are being set up by our workers to bring help to the people. These will also have a bearing upon the strength of the church. Paotingfu work has gone forward well. One of the counties continues to be a star demonstration field for the Mass Education Movement.

The two *Shantung* stations were left entirely alone for many months in 1927. Reports of the work there have been prepared by Chinese, and while full of feeling and to the point, are not comprehensive. The reports of returning Americans are full of praise of the spirit and accomplishment of Chinese colleagues. The work in Lintsing, somewhat behind other stations in material equipment, seems to have been carried on particularly well. Dr. Hsu conducted the hospital splendidly. The Bible Training School goes forward vigorously. It trains laymen only—Christian men and women from the villages who can spend two or three winter months in studying Christianity and then go back to head up their churches. The important boys' and girls' schools in Lintsing have been carried on steadily without foreign teachers. The Christians of Tehchow also have shown courage, with their city right in the track of invasions. The hospital renders service to all parties and the school people help on it. In Tientsin and Peking, the manifold work has gone forward.

Chinese Christians are beginning to work at genuine religious education. In schools it is purely voluntary, both instruction and worship and making experiments. New plans are being tried out by country churches. Laymen are carrying the work. The mission-paid evangelists are freed for wider extension work and for Christian nurture.

The three union universities in which the American Board shares—Yenching, Shantung, and Fukien—have carried on splendidly.

Japan

The Kumiai (Congregational) Church has completed fifty years of organized life, and as one looks over the half-century of achievement one is conscious of three features: unity of heart in the midst of great diversity of opinion; a widespread desire for self-support; and an increasing appreciation of her missionary associates. The Kumiai churches and American Board missionaries and institutions serve Japanese living in Korea, Formosa and Manchuria, as well as Japan proper.

The Keijo (Korea) Church has established a three-year course of normal training for Sunday school teachers which has proved so valuable that it has become an interchurch affair, with the teachers of all Japanese Sunday schools in the city sharing its benefits.

The story of the year in all educational and other institutions is a story of progress and enlarging influence. The Yodogawa Neighborhood House, in one of the most crowded sections of Osaka, is constantly reaching out in new lines of service. The summer camp in Japan is becoming an ever-increasing influence in the work for young people, and has resulted in a club which serves to keep alive camp spirit and broaden the interest of young people in the Christian movement throughout Japan.

One of the great experiences of Doshisha University's life during the year was a Sunday service when 104 students were baptized and received as members of the college church. Kobe College, with its 600 students and faculty of 65 members—Japanese, American, Russian, French—continues to cultivate the international mind. A conditional gift of $100,000 to Kobe's building program has stimulated the effort being made in America to raise $700,000 for buildings while $300,000 is raised in Japan for endowment.

Kobe Woman's Evangelistic School, like Glory Kindergarten and Training School, is one of the institutions recently passed to the control of the coöperating Central Committee. It has this year made distinct gains in the standard of work done and the character of students applying for admission.

The outstanding event of the year for Glory Kindergarten and Training School was the withdrawal of Miss Howe, whose last weeks in Kobe were filled with expressions of love and respect for her years of accomplishment.

The Baika Girls' School has recently occupied a beautiful new building, opened a dormitory housing sixty girls, and celebrated its 40th anniversary.

The Philippines

Because of difficulties of communication between Davao and the North Coast Stations, in addition to an inadequate staff, there has been wide separation of workers, with consequent difficulties in frequent and free conference and coöperation. This has become intensified during the past year by several withdrawals, leaving only three missionary men and two single women (the furlough of one being long overdue) as the active force on the field. Reinforcement is the urgent concern of the mission.

Yet the year has not been without accomplishment and encouragement. Before the Augurs left Davao, Dr. Brokenshire arrived to take charge of the Mission Hospital, and he reports a fine year of work with all Davao friendly to the hospital. The mission schools in the hills among the Bagobos have had a good year with increased attendance. Instruction has been raised to include the sixth grade. This school work Dr. Brokenshire feels to be the best missionary work being done at Davao.

At Cagayan, our center on the North Coast, the outstanding event of the year was the completion of the substantial and well-equipped hospital and doctor's residence, which met a pressing need. The forced return of Dr. and Mrs. Smith to the United States left a vacancy which was made less serious by the capable and loyal work of Dr. Ramos and the timely arrival of Miss Florence Fox. The number of patients increased through the year, the volume of work

being greater than that of the year preceding.

The public school system relieves the missions of the necessity for much educational work. The work is chiefly evangelistic and requires special training for the workers. At Cagayan are located the Women's Bible Training School, the School of Religious Education, and the Carruth Kindergarten, which is taught by students of the Bible school and kept as a demonstration center and practice school. The Girls' Dormitory also serves as a hostel for thirty or more girls attending the Cagayan High School, who thus have the advantage of Christian atmosphere while attending the provincial high school a block away. Such hostels could wisely be placed near all the Government high schools.

The North Coast field, of which Cagayan is one center and Oroquieta another, comprises 400 miles of coast line where dwell over 400,000 Visayans; among whom are slightly under 3,000 church members, connected with fifty or more churches and congregations pertaining to the mission. Over this territory and in from the coast up to Lake Lanao, where the mission comes closest to touching the Moro people and the Mohammedan problem, Mr. Woodward pursues his touring work. There are 175 towns and villages as yet practically untouched by the mission and new opportunities are appearing continually. The insistent call of the situation is for more evangelists and trained workers. This emphasizes the importance of the Bible School connected with Silliman Institute at Dumaguete.

Micronesia

For months the four missionaries and the island people have been looking eagerly forward to the coming of the Lockwoods, who are now making their first contacts with their island home. Their year in Japan not only afforded an opportunity for language study, but made possible acquaintance with the Japanese officials who are responsible for the island government and a frank understanding as to the relation of mission work to what the Japanese Government is doing in providing schools and medical care for the people.

The little group of workers in the islands during the past year have found themselves overburdened with the care of the schools and the sick. During an epidemic which swept several of the islands, Miss Hoppin more than once journeyed by boat at night from one island to another, that she might administer to the suffering in both.

As communication between these remote islands and the rest of the world becomes more frequent, new temptations confront the simple people, who "are not sturdy oaks of the mountains that can stand the tempest's blast, but vines of the tropics, which require support to insure luxuriant growth."

Mexico

The outstanding event of the year is the transfer, begun on July 1, of responsibility for and control of the entire educational and religious work of the American Board on the West Coast of Mexico to the Southern California Conference of Congregational Churches. The Conference has appointed a committee of seven to take charge of this new line of work: two members nominated by the Mexico Mission, two by the Board, and three by the Conference. The Board is to continue appropriations upon its present scale for the work, looking towards increase of interest and support from Southern California for expansion and improved equipment in the field. The Board retains its responsibility for union work in Mexico, notably for the Union Theological Seminary in Mexico City, which is maintained by several Mission Boards.

Aid has come to the work in Mexico through the contributions of Pomona College. Members of its faculty have been visiting and lecturing in Mexico, arousing interest and winning good will in its schools and its student circles, including those of the American Board. This has encouraged exchange of teachers and students between the summer schools of Mexico University and Pomona College, and an unusually large number of Mexican teachers and students attended Pomona this summer.

Czechoslovakia

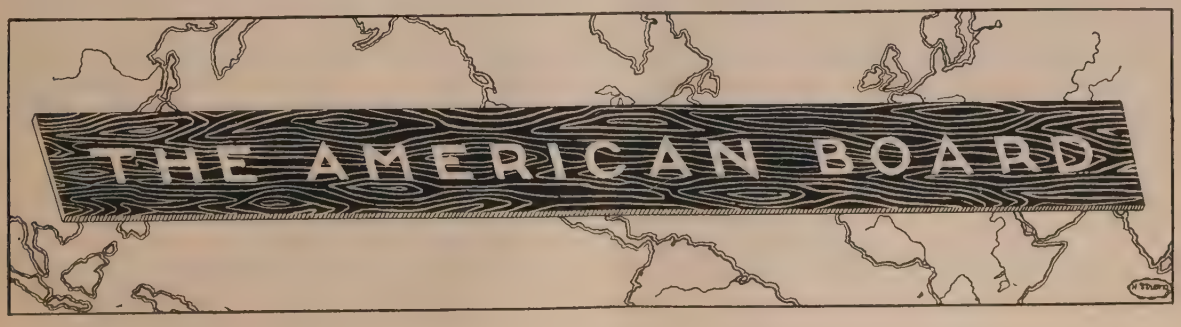
There are 33 organized evangelical churches in Czechoslovakia, of which 12 are fully self-supporting. Work is being done in 150 outstations, where churches are not yet organized. Tithing is widely practiced and church life is vigorous and devoted. The churches could by 1933, if adequately housed, not only carry the full support of the work, but carry on a growing program of evangelism—just sixty years after the arrival of the first missionary.

Spain

In no other field is the American Board so antagonized as in its work in Spain. While legally a measure of religious liberty is allowed, practically the ban still holds. The intense fanatic spirit of Catholicism abides in many quarters and is reinforced by political conditions.

In 1927, however, the way was opened for the purchase of a church home for the church at San Sebastian, which has never before been able to get a building of its own. The property, though bought, could not be opened for use until given sanitary inspection, which the city governor would not order until appeal was made through the United States Embassy. The opening service on Sunday, March 18, was a time of rejoicing and a new era of life has begun for this tried people.

A change of method in administering the Board's work in Spain is just being made. While reactionary forces are in control of government, it is felt that little can be done except patiently to carry on and watch for the freer time of advance that will surely come. Mr. and Mrs. Bowers, our one missionary family in Spain, are withdrawing to the United States and will continue their oversight of the work in Spain from the homeland. It is hoped that Mr. Bowers may find a pastorate which will enable him to devote a portion of his time to correspondence with the churches and pastors, look after the distribution of the Board's grant towards the Spanish work, and permit him during the summer to visit Spain and tour the field to counsel, encourage and aid the churches and pastors.



STANLEY JONES ON OUR GIVING

AT a recent mass meeting in Boston, Dr. Stanley Jones made a discriminating and significant observation. As quoted in the Boston *Herald* of October 11 he said:—

"While all giving for religious purposes in America has been going up during recent years, the giving for the missionary end of religion has been slipping. In the foreign mission fields many schools and hospitals and churches have been closed, missionaries have been recalled and national workers have been dismissed. We are in the backwash of a lack of interest in the world. After the World War we became disillusioned and withdrew to ourselves, and became interested in things rather than in people. At the center of it all is the fact that we are not quite certain that Christ is necessary to human life. If we were certain, I would not have to plead the cause of Christian missions—for the very essence of the Gospel is the giving of ourselves for others."

Perhaps with this should go Dr. Jones' significant discovery, expressed at Bridgeport, that in America we have a non-praying ministry. He pleads that we give Gandhi and India a Christ whom we ourselves know from personal experience.

THE "HERALD" SHOWER GROUP

Left to right: Editor Bell receiving shower bouquet from the little flower girl, Jane Burritt, daughter of Mr. and Mrs. Stanley Burritt of Bridgeport; Mrs. C. E. Greef of Eldora, Iowa; and Mrs. A. M. Gibbons of Cleveland, Ohio.

Mrs. Greef and Mrs. Gibbons were supported in this drive for new subscriptions for the "Missionary Herald" by the women of the various states. Each state was given its quota, and in several instances the quota was oversubscribed.

Mrs. Gibbons and Mrs. Greef asked for a thousand new subscriptions from the women of the country, and at the time of the Bridgeport meeting the returns were over 1650. They also asked for a thousand new subscriptions from the Corporate Members of the Board, but at the time Mrs. Greef spoke at Bridgeport less than 150 had been reported. This is probably because most of the Corporate Members were already taking the "Herald."

All things considered, this effort of the women of the states was remarkably successful. Probably the total drive will bring in at least 2,000 new subscriptions. In these days, when religious journals have to struggle for existence, missionary magazines have even a more difficult time. The "Herald" is fortunate in its supporting constituency; as indeed the Board is in having behind it such a strong body of earnest, influential women.

MID-WEST WOMEN MEET AGAIN

By H. D. DAVIES

THE second annual meeting of the women of the Midwest Region was held in the Grand Avenue Congregational Church, October 23, 24, 25. The attendance showed 218 registrations from sixteen Midwest states and five outside states, Wisconsin having 99 and Illinois 50. Ten state superintendents of the Region were also present. This meeting was fully up to the one in Evanston last year in enthusiasm and quality of program. The spirit of the women was positively expressed by the unanimously adopted findings, which included a determination to bend every effort to get the churches of the Region to increase their giving 20 per cent over that of last year. The leadership of Mrs. Helen Street Ranney, the new Woman Associate Secretary, was obviously effective.

The program was a well-balanced one of business and inspiration. The first day was virtually a woman's conference day, when practical aspects of our missionary work were considered. Dr. Herbert W. Gates opened this part of the program dealing with the problem of bringing the whole church to the task. He spoke directly to the point as to developing missionary interest in the local church. As a result, over forty copies of the booklet, "Missionary Education in the Local Church," were bought at the conclusion of his presentation. That day the women came to grips with such practical matters as projects, the larger stewardship, the situation in the home and foreign boards, the way to help states raise their apportionment, the actual giving as shown by charted figures. Three separate group conferences dealt with work for young people and children, and with the social relations program of the church. So eager was the interest in these group conferences that all continued a half hour beyond the stated time for adjournment.

In the evening an immense audience was held spellbound by the colorful Pageant, "America's Unfinished Battles," in which over 200 persons participated. This was written by Prof. Fred Eastman of the Chicago Theological Seminary.

The second day was keyed to the double theme of the changing challenges on the foreign field and on the home field; Dr. F. W. Bible of the Presbyterian Foreign Board, and Mrs. Lucius O. Lee of the American Board, brought the delegates face to face with the former, and Prof. Fred Eastman and Dr. George L. Cady with the latter.

Thursday was devoted in part to things regional: the work of the Regional Office and an account of a distinctive piece of regional mission work in a Minnesota larger parish by Mrs. F. C. Schmidt. The day and the meeting ended with a view of the whole world problem from the heights of the Jerusalem Council as given by Miss Helen B. Calder of the American Board, fittingly followed by an impressive communion service.

The thrilling developments in Africa were vividly pictured by Miss Margaret Walbridge of Inanda Seminary and by Mrs. H. M. Pflager of Missouri, who saw the work of the Johannesburg District at first hand. American Africans and their problems were brought to the delegates' attention by President Thomas E. Jones of Fisk University and Miss Marion V. Cuthbert, Dean of Talladega College. The changes in Turkey that are these days coming with dizzying rapidity, together with the encouraging opportunities they offer, were made plain by Miss Grace Towner of Adana.

The program would not have been complete without the timely appeal on behalf of stricken Porto Rico by Secretary George L. Cady of the A. M. A. This appeal was backed not only by the heart-rending facts which Dr. Cady presented, but also by the story of what is being done day by day in the service of Ryder Memorial Hospital as told by Dr. Harriet Skemp, a member of the staff.

The devotional features were most helpful in creating an atmosphere of receptivity; fervent prayers were offered at the beginning of the sessions by women from the several states. The special devotional services were on the general theme of "Working With God" and were impressively conducted by the Pastor Emeritus of Grand Avenue Church, Rev. Charles H. Beale, D.D. The feeling of devotion was deepened by the singing of Mrs. Odell Stone Gray, who this year, as last, delighted and moved the audience with her Negro spirituals and other solos.

Secretary Charles C. Merrill of the Commission on Missions uttered the optimistic word as to the certain triumph of the superior forces of the Gospel, and Superintendent Faville of Wisconsin showed how the wide sweep of the general victory is conditioned finally by the individual church member as the ultimate producer.

The hospitality of the Grand Avenue Church was not only sufficient, it was overflowing, and the cordiality of the pastor, Rev. Arthur S. Beale, and the efficiency of the local committees left nothing to be desired. Delightful features were the automobile ride and the tea served at Plymouth Church.

THE FIRST OF A NEW TYPE OF MEETING

"Portland," "Manchester"

A NEW type of missionary gathering is coming to the front as the result of the combining of the foreign and home boards into two organizations, namely, regional missionary conventions or congresses; these gatherings bringing together representatives of the churches from a wide area, men and women, ministers and laymen, in the interests of the national, state and international work of the denomination.

Two meetings of hopeful significance were recently held: one in Portland, Ore., September 18–20; the other in Manchester, N. H., October 6–8. The former was made up of delegates from the length and breadth of the Pacific Coast; the latter, of representatives of the churches of New England. There were 555 chosen workers at Portland and 490 at Manchester. Laymen were present at each in encouraging numbers, though the women, as usual, formed the backbone of both missionary meetings. As usual, too, foreign missionary speakers were more readily obtained for both programs than were speakers from the home field, though the latter by no means suffered in comparison, so far as quality of leadership and devotion was concerned.

Each conference seemed to prove the possibility of doing for our unified missionary program what, for example, used to be done for foreign missions by the meetings of the Woman's Board. Each seemed to meet the "test of the Merger" by its representative capacity, its instructive and inspirational power, its practical effect of unity and solidarity upon the minds of the delegates. Each was a *missionary* congress, the missionary point of view being at the fore from start to finish. Each was a *dynamic* congress, the men and women going home to work and live on a higher plane. Each helped strengthen our Congregational *morale*, this being almost as true in the traditional home of the denomination as on the Pacific Coast. Each struck hard at the *provincialism* and *parochialism* that constantly threaten the life and spirit of the local church and association. Each met the challenge of *race-prejudice* which looms as one of our country's greatest problems, and each, by exalting the world program of the Church, performed a service of untold value at this juncture, when so much criticism against foreign missions is rampant.

The slogan of Manchester could well have fitted Portland: "Our whole constituency back of our whole enterprise with its whole heart, mind and will." And the heart-searching questions of the Oregon trail could well have expressed the heart of the camp along the Merrimac: "Dare we go through with it? Dare we finish the missionary enterprise? Dare we take Jesus in earnest?"

We need not report in detail the program and proceedings of these two congresses. Both had time set aside for the consideration of projects, woman's work, new methods and programs, as well as fo surveys of the home and foreign fields, state an national organizations and the Every Member Can vass. Both made much of the devotional period an emphasized the supreme need of united prayer fo the enlisting of "all the people for all the work o the Church."

Regional Secretary Cross of Boston, the chief-of staff for the New England meeting, believes tha

SEÑORITA ESPERANZA ABELLERA OF MANILA, P. I.

Miss Abellera was prevented by illness from speak ing at the Board's annual meeting at Bridgeport, bu those who attended the Manchester regional meetin will remember her charming personality, moral ea nestness and Christian devotion; also her life story.

Miss Abellera is a former student of Union Colleg Manila, and a graduate of the University of the Philip pines. In Manila, she has been a teacher and an a tive W. C. T. U. and Y. W. C. A. worker. Because her fine spirit and character, many of her friends ha urged her to enter the Christian ministry in the Philip pine Islands.

the Manchester conference proved conclusively (1) that laymen will come to a united missionary gathering of this sort, even from a distance; (2) that a congress of this nature is bound to meet real spiritual and educational needs under the new organization; (3) that there is a great interest in methods and programs, information and project questions, the Every Member Canvass, etc.; (4) that such conferences should be held from time to time, as they work for greater unity of effort, fuller coöperation and finer appreciation of our common problem and efforts; and as they give a "new pulse and impulse, a new tendency to alter and improve, to think and act collectively, and to take counsel together for mutual benefits."

Rev. Frank E. Carlson of Olympia, Wash., who gave form to the Portland program, writes how "heart-searching" was their congress on the Coast. "Something has dawned upon us," he says. "The implications of brotherhood and the teachings of Jesus require a new attitude. Shall we at this point recall our missionaries and say to them: 'The implications of your Gospel are too revolutionary. We didn't realize what we undertook when we sent you out'?

"No, we shall go through with it. We shall become the foe of narrow nationalism, of race and religious prejudice, and whatever else stands in the way of a high appreciation and respect for our brothers of other faiths and cultures. They have a message for us. We shall say to them: 'We want what you have; but we want you to know Jesus. We believe he is the most wonderful of all prophets. In him God was reconciling the world unto himself. We believe he will help you to more abundant living. Let us be brothers and help each other, and if ever there is trouble we'll not send for gunboats.'

"This may be a hard gospel; but as one of the speakers said, whose words are dominating my thought as I write, 'Love killed Jesus.' . . .

"We had visions; for what are visions but seeing the experiences of life in order and outlined as they should be! Our prayer may well be that we shall be able to give substance to the things which we have not only hoped for but in vision seen. . . . We must demonstrate what Jesus can do with life."

FOR THE GREAT THANKOFFERING DAY

By LYDIA LORD DAVIS

FOR a hundred years and more the women of our Congregational fellowship have once, and sometimes twice a year, given a freewill offering. Many a woman, week by week, in times of joy and in times of sorrow, has laid aside her gift, often in a "mite box," for that day when the women of her church would be gathered together for what to them was the choicest day of the year.

Into this Thankoffering box have gone gifts of gratitude for calamity averted, for wounds healed, for great joys coming to individuals or families. Priceless in spirit have been these gifts, and large in amount of love expressed they have often been.

And now this fine tradition, which has called forth their faith, their hope and their love, is passing from the women alone into the whole church; so that now, in many churches of our fellowship will be used the fine Thankoffering service prepared by Secretary Patton. There will be a sermon by the pastor and gifts from many members of the whole church. It is a great step in advance.

Moreover, there is for the first time in our whole Congregational fellowship a Thankoffering Committee, upon which are secretaries of several of our Boards. Already our promotional secretary, regional officers, state superintendents, state presidents of women's organizations, pastors and officers of the local church—yes, and individuals as well, are feeling the thrill of the great Thankoffering day at the Thanksgiving season, participated in by hundreds and thousands of our fellowship.

But this is not all. In this history-making period there is, for the first time, a suggested common object for the Thankoffering in all our states, none other than the FUND FOR BUILDINGS IN THE WEST CENTRAL AFRICA MISSION. How fitting that this should be so! In 1930 the West Central Africa Mission in Angola is to celebrate with a great Jubilee the Fiftieth Anniversary of its founding. Fifty years, over 4,000 Christians doing a big piece of native-supported evangelistic work—no hospital, disreputable buildings, almost no schoolhouses. The great need—$100,000—for buildings to celebrate their Fiftieth Anniversary and to begin a new era of Christian educational work!

As an individual, as a women's organization, as a whole church, what share will you take in this $100,000 Golden Jubilee Anniversary Fund?

Below are the figures of the Thankofferings and individual gifts of former years in the Midwest for Kobe College, and those of 1927 for the Annuity Fund for missionaries of the American Board formerly supported by the W. B. M. I. In about three years' time the women of the Midwest gave to Kobe College $164,151.28. In one year's time the Midwest, through Thankofferings and individual gifts, gave $50,000 to the Annuity Fund, thereby securing a conditional gift of $50,000 more. Surely $100,000

is none too much to express the thankfulness of the Congregational fellowship of our entire country in our gifts to our friends in West Central Africa for their Jubilee Building Fund.

GIFTS BY STATES THROUGH THE W. B. M. I., 1924–1926, KOBE COLLEGE BUILDING FUND

Alabama	$28.11
Colorado	2,769.08
Illinois	32,038.29
Indiana	1,185.88
Iowa	20,327.48
Kansas	5,664.97
Kentucky	13.00
Louisiana	29.00
Michigan	20,114.72
Minnesota	15,000.00
Missouri	10,615.06
Montana	595.90
Nebraska	2,618.72
North Dakota	818.55
Ohio	26,617.70
Oklahoma	1,134.53
South Dakota	2,905.38
Tennessee	5.00
Texas	451.65
Wisconsin	10,787.55
Wyoming	84.36
Total from States	$153,804.93
Miscellaneous	10,346.35
GRAND TOTAL	$164,151.28

CONTRIBUTIONS TO THE ANNUITY FUND FOR AMERICAN BOARD MISSIONARIES FORMERLY UNDER THE W. B. M. I.
1927–1928

To June 1, 1928

		TOTAL
Colorado		$847.00
Illinois		16,148.17
Indiana		29.00
Iowa		833.69
Kansas		907.14
Kentucky		31.00
Michigan		3,292.14
Missouri		4,263.59
Montana		60.21
Nebraska		218.16
North Dakota		137.44
Ohio		2,903.66
Oklahoma		341.41
South Dakota		317.13
Tennessee		5.00
Texas		81.20
Wisconsin		4,752.80
Wyoming		79.50
TOTAL		$35,248.24
Miscellaneous from States	$253.02	
Additional Gifts from States June 1–August 1	117.10	
Additional Individual Gifts from States	900.00	
Total Additional Gifts from States	$1,270.12	1,270.12
Total from States, Churches and Individuals		$36,518.36
Interest on Fund to August 31		981.33
Sent A. B. C. F. M. January 1, 1927		7,050.00*
		$44,549.69
Balance to be furnished by W. B. M. I. from some unallocated Funds		5,450.31
		$50,000.00

Given as Special Gifts before the Merger for the Annuity Fund by Illinois.

OUR NEW ASSISTANT SECRETARY

READERS of the *Herald* have become familiar with the name of Dorothy P. Cushing. We have printed several of her "write ups" as they have gone out to the newspapers of the country. We have also used her News Notes regularly in our columns for some time past.

After two years of testing as "News Editor," Miss Cushing has received appointment by the Prudential Committee to an Assistant Secretaryship in the Editorial Department. She will continue, however, to give her main attention to newspaper publicity, supplying the dailies and weeklies throughout America with whatever world news they need from the Board.

This position is not to be confused with the office held by Miss Buckley, who left the Board October 1, although Miss Cushing will carry some of our recent associate's responsibilities, notably those related to the dissemination of news. Miss Buckley's duties will be allotted for the present to various members of the Editorial Department. The position now occupied by Miss Cushing was in the original plan of the reorganized Board, but remained unfilled until one properly qualified could be found.

MISS CUSHING

Miss Cushing was born in New Hampshire, but has spent a large portion of her life in Greater Boston. After special study in Boston University, she took up war work under the Y. M. C. A., served in the Student Y. M. C. A. for New England, and as pastor's assistant in Melrose, Mass. Then she took up social service publicity.

THE FIRST ARMENIAN EVANGELICAL CHURCH OF BOSTON, MASS.
AN APPEAL FROM THE NEARER EAST

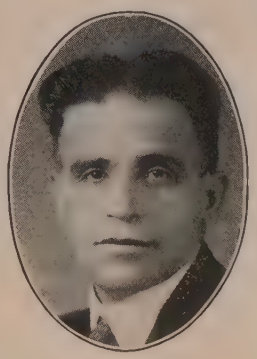
By M. T. KALAIDJIAN

The Board has been so closely identified with the Armenian people for over one hundred years that the Editor feels justified in entering this appeal at this Thanksgiving-Christmas season. It is a sample of the needs of this virile race, now a potent element in America's life.

BOSTON was one of the first cities where the Armenian people settled; this was natural, as it was through the American Board missionaries sent from Boston to Turkey that they first became acquainted with America. The friendly reception accorded by the people of Boston to the early Armenian immigrants encouraged others to come; there are now about 15,000 Armenians residing here; two Armenian daily papers are published, and Boston holds an important place in the Armenian cultural and patriotic activities in the United States.

The Armenian immigrants brought their religion with them. The Armenian Church in Boston, begun about forty years ago under the care of the Massachusetts Home Missionary Society, grew both in numbers and influence, until it has become an independent, self-supporting organization.

The First Armenian Evangelical Church is the only Protestant Church in Greater Boston ministering exclusively to the Armenian speaking people of Boston. It is rendering a unique service in this community, under the efficient leadership of its pastor, Rev. S. H. Hallajian, who is well equipped both by education and character to hold the leadership in this important Armenian center. He is a graduate of Central Turkey College at Aintab, Turkey, and Yale Divinity School, and holds the degree of Ph.D. from Yale University. Under his pastorate the church has assumed a place of influence and is now facing a big opportunity to do a large work among the Armenian people. The church is, however, terribly handicapped for lack of a suitable building of its own to house its growing work. This need has been felt for a long time, but has become acute in recent years through the coming of a large number of Armenian refugees to this country.



MR. HALLAJIAN
Pastor of the Church

At present the church holds the Sunday morning service in Pilgrim Hall of the Congregational House; the Young People's Christian Endeavor Society meets at the Y. M. C. A. on Sunday evening; the Ladies' Aid Society meets at the Y. W. C. A. branch at 12 Newbury Street; the choir rehearsals and other business meetings of the church committee are held in the Emanuel Memorial Hall at Newton Street. The church has no place to hold its prayer meetings and special meetings during the week except in the various homes. It has much difficulty in maintaining a Sunday school of seventy-five members, which could be quadrupled if the necessary equipment was available. Under such a handicap the stability and growth of this church are remarkable: it has been self-supporting for the last six years, with an annual budget of $4,000; it is well organized in every department, doing effective work; and it is supporting a kindergarten in Beirut, Syria. The determination of the congregation to meet the situation courageously and to secure a church edifice is beyond all praise.

The church needs to secure a centrally located place which will serve the Armenian people of Greater Boston. It is estimated that the cost of the lot and of the building that will be adequate to meet the need of the congregation, as well as to serve as a center for Armenian Evangelical work among the Armenians in Boston, will be approximately $100,000.

The congregation has already responded generously. The sum of $22,000 in cash and pledges has been secured, but they are prepared to make further sacrifices, and they hope to raise at least $10,000 more among their Armenian friends in Boston and elsewhere. The Congregational Church Building Society has promised its substantial aid, but additional sums must be secured from outside sources in order that the heroic effort of this congregation may be crowned with success.

The American Advisory Campaign Committee, of which Dr. James L. Barton is Chairman, and Dr. Frederic H. Page is Vice-Chairman, is an interdenominational body, composed of ministers and laymen of Greater Boston. It is now coöperating with this church in its effort to secure the necessary funds, in order that the Armenian Evangelical people in

Boston may have a church home of their own in this, their adopted country. In this Christian land the people who have suffered for their faith more than any other should certainly not be deprived of the comfort and joy of such a home.

It is confidently hoped that public-spirited citizens who are interested in the welfare of the Armenian people will give generously. Funds may be sent to Philip S. Davis, 110 State Street, Boston, Room 701.

TWO REVIEWS OF DR. GATES' BOOK

I

In *Missionary Education in the Church*[1] Dr. Gates has given us a text-book designed to meet the requirements of one of the units necessary for the Standard Leadership Diploma. Text-book it is in its clear, practical presentation of the ways and means of Missions, but it is far more than text-book in its loyalty to the high ideals and spiritual values of the missionary cause. Again and again its writer insists that missionary education is not an extra to be added as an incidental, but a vital and essential part of the entire educational program of the local church.

It is too good a book to be locked up in a mere reference list. It should get into the hands of members of the missionary committees, officers of the church school, those who select text-books for the schools of missions, and all adults of the church who can help the growth of the missionary cause.

To select a single topic for comment we would mention "Service Projects." Projects are now so pleasing to the folk in the home church that through a sort of selfishness of interest they at times slow down the work on the project field. Dr. Gates, in his discussion of the difficulties of projects, safeguards this most valuable missionary instrument. As a member of the missionary committee in the local church I am looking forward to a chance for round-table discussion of Dr. Gates' book and in consequence the building of a much more effective missionary program for the coming year.

CHARLES E. BURBANK.

II

The author of this text states as his primary aim—"to furnish material for class study by those who are seeking to equip themselves as leaders in Missionary Education." The dominating purpose underlying this aim seems to be "to show the values of mission study and service in the Christian training of children, young people, and adults; as well as in the arousing of interest in and increasing support for missions." These statements would seem to indicate that the text would provide an introduction to Missionary Education. The text is, however, much more than that. Part One provides introductory material presenting the case for missionary education in the church. It also attempts to present the three general channels through which missionary education may be carried on—service activities, study and worship. Part Two makes application of principles and methods to the graded program of the church.

The writer of this text, in his eagerness to serve the need for training in missionary education, has attempted to cover more phases of the field than can be adequately treated within the scope of 225 pages. His treatment of general phases of missionary education is admirable, and the study suggestions, together with the references at the end of each chapter, are invaluable to the training class student. It is in the discussion of method and the application to the graded program of the church that the text overreaches its scope. Educational method rests back on an adequate theory or philosophy of education, either stated as such, or definitely implied. In the limited treatment which this text provides there is not a clear indication that the author is basing his discussion on a theory of mental development, and discussion of method often becomes rather hopelessly mixed with suggestion as to technique, or the indication of devices for the securing of desired outcomes. The application of principles and method to age groups is necessarily presented in too brief a form to be more than an outline. This section of the text thus becomes a series of recommendations rather than a guide to purposeful teaching.

In general, the text is a welcome addition to the teacher training library, and in the hands of a competent instructor becomes an effective guide to teaching values in this very important phase of religious education.

LAURA M. ARMSTRONG.

[1] "Missionary Education in the Church." By Herbert Wright Gates, D.D. Pilgrim Press, Boston, Mass. Pp. 227. Price, $1.00.

PIONEER DAYS IN HAWAII[1]

The latest biography from Hawaii will bring evenings of real pleasure to those who know and love the "old days" in the Islands.

Rev. John S. Emerson, the missionary pioneer, was born in 1800, and Rev. Oliver P. Emerson, his son, is now, in his eighty-fourth year, writing the story. Their combined span of active work and leadership in Hawaii covered a period of over fifty years, and their lives cover 128 years of our nation's history, taking us back to Washington's day. The author i

today keen of mind, eager in his broad interests, and reveals a spirit of sympathy and sacrificial devotion to all that is best in the story of Hawaii. Fellowship with him in the last period of the production of this book has been a pleasure.

A feature that will increase the book's permanent value is the skillful quotation from abundant material available in the diaries of John and Ursula Emerson, the pioneers. Friends tucked up in comfortable deck chairs on the *Malolo* for the four-day voyage will read the story of that first journey with amazement, for the fifth band of missionaries sailed from New Bedford in the bark *Averick* on November 26, 1831, and spent almost six months on board ship. The run to Rio required fifty days, much of it in rough and dangerous weather under conditions of acute discomfort. For six weeks Mr. Emerson watched by the bedside of his wife as the ship was tossed in storms, but favoring winds speeded them around Cape Horn and they sighted the island of Maui on May 17, 1832.

Missionaries' furloughs were rare in those days. The Emersons did not see America again for nearly thirty years. Returning in 1860, amid the exciting political campaign of Lincoln and Douglas, the missionaries were prepared, as their diaries show, to accept the rapid growth of industrial America, the haste and crowds in the streets, the improvements in buildings, parks, and monuments, but the thing that amazed them most was the decay of behavior, of obedience, and of modesty on the part of the younger generation!!!

Mr. Emerson's missionary career stands out for the wide variety of his tasks, including education, evangelism, medical service, industrial training, and the building up of successful industries for the benefit of struggling church members; so that the author well points out that his father's life carried out and honored the commission given by Dr. Samuel Worcester to the first missionaries sent to Hawaii: "You are not to be limited to a low, narrow scale, but you are to open your hearts wide and set your mark high. You are to aim at nothing less than covering those islands with fruitful fields and pleasant dwellings, with schools and churches; nothing less than raising up the whole people to an elevated state of Christian civilization."

The well-drawn character of Ursula Newell Emerson, with her bountiful, untiring hospitality, reveals a lovable personality, which is a treasured memory in Hawaii. She was one of the leaders of the mission as long as she lived and for twenty years after Mr. Emerson's death. The chapters on the home she made for her eight happy children, a home which was a center of the community life, give an added charm to the book.

If the modern critic of missions who thinks them enterprises of bigotry and of religious interference, covertly hiding Western imperialism, could follow a story like this, keeping step decade by decade with the advancing conviction that it is for God's Kingdom that these lives were invested, he would find his every criticism fully answered.

The "Kamaainas" who read this book will not need to be reminded that there are but few left who can write of the old days. As secretary of the Hawaiian Board for many years, and as pastor and leader in several communities, Mr. Oliver P. Emerson has caught and fixed these memories at the right time.

The preparation of this book for the press has been a labor of love, and it is most fitting that the book should be dedicated to Mrs. Emerson in these words:—

"To My Wife and Patient Collaborator, whose wise suggestions and careful criticisms have been invaluable, this book is dedicated."

BREWER EDDY.

[1] By Rev. Oliver Pomeroy Emerson. Doubleday, Doran. Pp. 257. $2.00.

OUR LENDING LIBRARY ON AFRICA

IN planning Africa programs or study for your church this year you may like to know some of the new Africa books which have been put in the Lending Library of the Board. Congregationalists all over the country are invited to borrow the books at any time. The only charge is necessary postage, unless the book is kept over time, when the fine is two cents a day. The following are our new Africa books, which may be kept one week from date of receipt. Address: Miss Gladys Johnson, Room 508, 14 Beacon Street, Boston, Mass.

FOR CHILDREN (Under twelve)

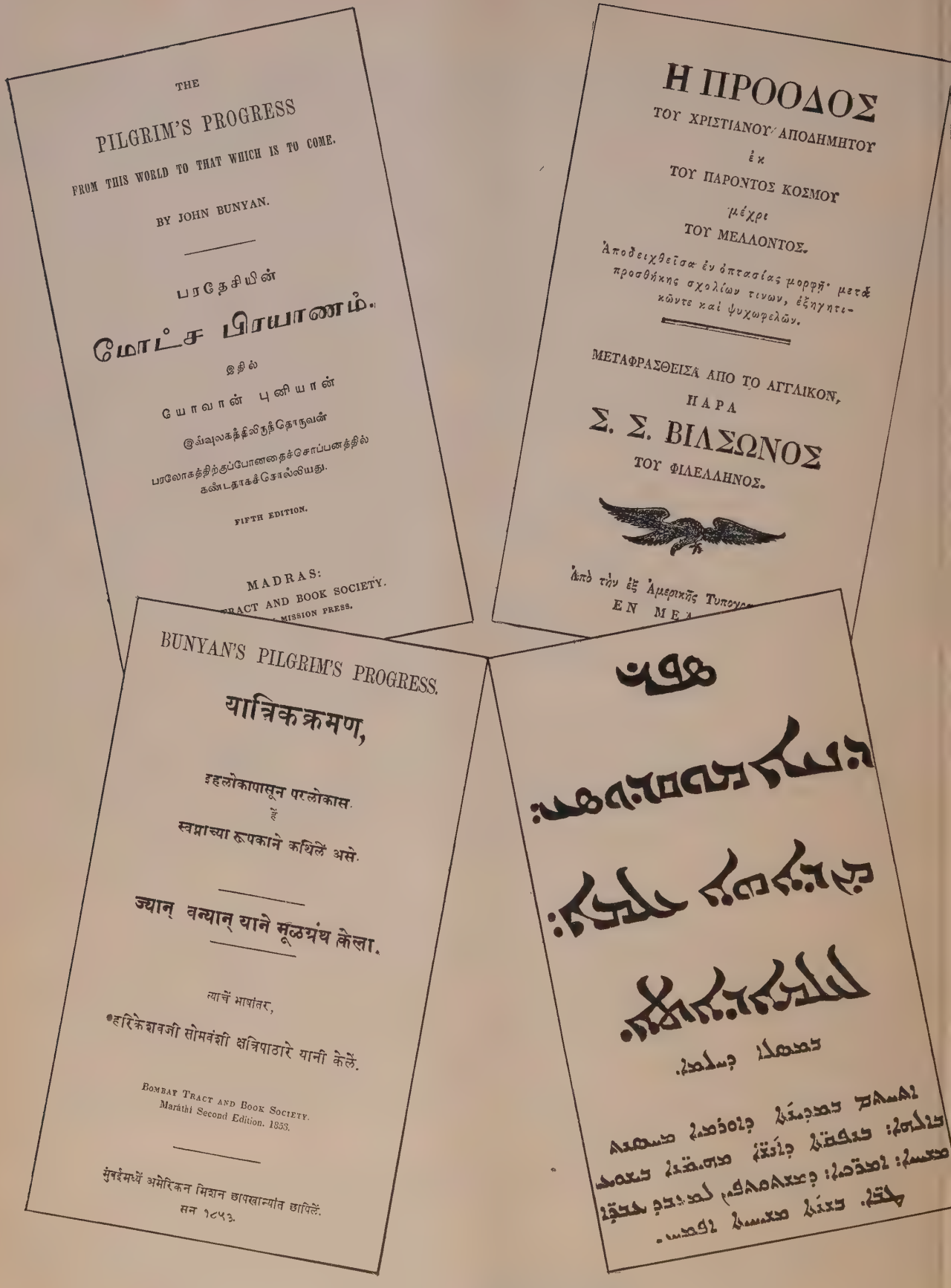
In the African Bush by Jewel Huelster Schwab
Kembo, A Little Girl of Africa, by Winnifred E. Barnard
The Call Drum by Mary Entwistle
Book of An African Baby by Mary Entwistle

FOR YOUNG PEOPLE (Over twelve)

Black Treasure by Basil Mathews
Thinking with Africa by a group of nationals

FOR ADULTS

Africa and Her Peoples by F. Deaville Walker
Drums in the Darkness by John T. Tucker
Sons of Africa by Miss G. A. Gollock
Friends of Africa by Jean Kenyon MacKenzie
The God of Gold by Arthur E. Southon
The Golden Stool by E. W. Smith
The New Africa by Donald Fraser


THE
PILGRIM'S PROGRESS
FROM THIS WORLD TO THAT WHICH IS TO COME.
BY JOHN BUNYAN.
பரதேசியின்
மோட்ச பிரயாணம்.
இதில்
யோவான் புனியான்
இவ்வுலகத்திலிருந்தோருவன்
பரலோகத்திற்குப்போனதைச்சொப்பனத்தில்
கண்டதாகச்சொல்லியது.
FIFTH EDITION.
MADRAS:
Η ΠΡΟΟΔΟΣ
ΤΟΥ ΧΡΙΣΤΙΑΝΟΥ ΑΠΟΔΗΜΗΤΟΥ
ἐκ
ΤΟΥ ΠΑΡΟΝΤΟΣ ΚΟΣΜΟΥ
μέχρι
ΤΟΥ ΜΕΛΛΟΝΤΟΣ.
Ἀποδειχθεῖσα ἐν ὁπτασίας μορφῇ· μετὰ προσθήκης σχολίων τινων, ἐξηγητικῶντε καὶ ψυχωφελῶν.
ΜΕΤΑΦΡΑΣΘΕΙΣΑ ΑΠΟ ΤΟ ΑΓΓΛΙΚΟΝ,
ΠΑΡΑ
Σ. Σ. ΒΙΛΣΩΝΟΣ
ΤΟΥ ΦΙΛΕΛΛΗΝΟΣ.
BUNYAN'S PILGRIM'S PROGRESS.
यात्रिकक्रमण,
इहलोकापासून परलोकास
हें
स्वप्नाच्या रूपकाने कथिलें असे.
ज्यान् वन्यान् याने मूळग्रंथ केला.
त्याचें भाषांतर,
हरिकेशवजी सोमवंशी क्षत्रिपाठारे यानी केलें.
BOMBAY TRACT AND BOOK SOCIETY.
Maráthi Second Edition. 1853.
मुंबईमध्यें अमेरिकन मिशन छापखान्यांत छापिलें.
सन १८५३.

SOME PILGRIM PROGRESS TITLE PAGES
See next page for description

AROUND THE WORLD

THE PILGRIM'S PROGRESS

The month—November, 1928—in which this issue of the *Missionary Herald* appears is the three hundredth anniversary of the birth of John Bunyan. To celebrate it we are reproducing on the opposite page the title pages of editions of the "Pilgrim's Progress" in four of the languages used on mission fields of the American Board.

The upper left title page is of a book published in Tamil by the Mission Press of the American Board in 1848. The upper right was in a book published 1824 in Malta by our missionaries to Turkey; the language was modern Greek. The lower left is Marathi and was published in Bombay in 1853. The lower right is modern Syriac, translated and published by the missionaries of the Board in Urumiah, Persia, in 1848.

Ten different editions in as many languages were shown in the Board's exhibit at Bridgeport. One was the "Pilgrim's Progress" translated into Dakotah by Rev. Stephen R. Riggs. The others were published by our missions in foreign countries.

Dr. Edwin Hardy of the American Tract Society states that it is known that the "Pilgrim's Progress" has been translated into 125 languages; it is not known into how many dialects beside. This year it has appeared in pageant form, in dramatic form, and in an oratorio. The New York, the Boston, and the Harvard University libraries are staging elaborate Bunyan exhibits.

WHAT THE COP THOUGHT OF THEM AT BRIDGEPORT

"What kind of a bunch have you got up there at your church?" said a policeman to Dr. William Horace Day, pastor of the United Church, Bridgeport.

"What kind of a crowd do you think they are?" parried Dr. Day.

"They seem mighty fine to me," was the reply. "Why, they act as if they thought that a cop was a human being!"

REBECCA AT THE WELL

Mrs. Lydia A. P. Flint of Smyrna sends in this picture. It was taken in an exchange refugee section of an interior Turkish town. Here the people live in mud huts, all mud, with rush palings for shelter. Three sticks make a holder for the kettle of stew. As the sticks burn off they are shoved closer together. No cooking utensils other than the water bottle in the foreground and a big cooking vessel of copper seem necessary. The good lady is not really fat, Mrs. Flint assures us. She is simply wearing all her wardrobe for warmth and safety, for her neighbors have "taking ways." She doesn't have to worry about keeping that modern boyish figure, for the stouter she is, the more charming she is to her people. When she goes to the village she covers her head and trousers with two turkey-red striped pieces of cotton cloth. She is then *à la mode*.

MRS. FLINT AND "REBECCA" AT THE WELL

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RUTH E. ROBINSON (Editor)

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LETTERS FROM OVERSEAS

Dr. Fred Field Goodsell Gives the Latest Report (October 18) on the Brousa Case

"Much to our disappointment, the local court in Brousa reaffirmed its previous decision, after having gone into a long statement of the grounds of the decision. The judge interpreted the communication from the Higher Court, in which it was stated that he had ignored many of the arguments of the defence, as calling upon him to state at length his course of reasoning, rather than to reach a different verdict. We all felt that this was a highly technical point and one which we hoped would not be pursued. Our lawyer appealed the case at once and we shall be compelled to be patient through another series of weeks and months until the Higher Court passes on the question again.

"In the meantime, of course, the Brousa school remains closed. It has seemed best for us to apply to the Department of Education for its re-opening. This was done before the court gave its verdict last Wednesday. We did this because we wanted to have the matter before the Department, and on the ground that the school had been closed so long that it had done sufficient penance even though a complete acquittal were not secured.

"Miss Jillson has many friends in Brousa and they are beginning to make their friendship very evident. The other day, two leading physicians, both of them in Government service, came to her and asked her coöperation in Child Welfare Work. She had already made a beginning in the district of the city where she lives, and evidently had won their approval. They are asking her to coöperate with them in a wider plan. She is very happy to do this and begins to feel that even though the school should not open, the Lord will point out new and effective ways of witnessing service. Miss Woods, an English lady, who is with her in Brousa, primarily for music instruction in the school, is giving private lessons to some girls who otherwise would be in the school."

Margaret A. Smith of Merzifoun Writes of the Modern Turkish Woman

"I make brazen efforts to speak the Turkish language before I know much about it. Just at present I am doing a little studying with an older sister of Sabie Hanum's. She looks about sixteen, has a husband and six-year-old child, is principal of a girls' school near Stamboul, and is planning to go to England in a year to study to become a school inspector in Turkey! She exemplifies rather strongly the 'push' of the modern Turk and she is a charming lady withal. She has had only two months of English and I had had about ten Turkish lessons. We are exchanging languages and I cannot pretend to 'make' her speed."

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growing habit of prayer?
love for the boys and girls of all the world?
share in the joy of friendliness?
real interest in the work of Christ's Kingdom?
sense of having a part in God's great plan?

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Japanese girls are watching the American Campaign. What can we cable them January 1?

THE NEW YEAR BOOK OF MISSIONS

WE have tried to make the Year Book for 1929, now ready, much better than any of its predecessors. Send for a copy to see whether we have succeeded. In the effort to make it a valuable book of reference, to include every bit of information that might be useful to those interested in our work as a whole or in some special mission, missionary, institution or other project, we have prepared: —

Biographical sketches of all our missionaries, with present location and special work. These are in alphabetical order and are followed by an alphabetical list of associate missionaries, giving the term of service of each one, his special work, and the name of the college, mission, or other organization which has engaged him. This section is an absolutely new feature of the Year Book.

The early history of the American Board and a description of its present organization, with the names of its officers. Its aims and its standards.

The story of the beginnings of each Mission; the names of its secondary schools and colleges with their latest enrollment; the names of its hospitals and dispensaries with the number of patients treated during the year.

New outline maps of each Mission with the names of all the Stations in bold type. A list of these Stations, giving the dates of their establishment, their distance in miles from each other, the pronunciation of their names; statistical tables.

The Postal Addresses of our missionaries given in simpler, clearer form than hitherto. Rates of postage; dates of shipments to the various missions; directions for sending parcels and boxes; currencies of foreign lands.

The Calendar of Prayer has been used extensively by pastors and friends of the cause. There is a Roll of Honor of emeritus missionaries, most of whom have taken up pastoral, educational, medical or welfare work in this country after retiring from work on the foreign field.

The cover is an imitation of the quaint, crude maps of olden times.

The Year Book may be obtained from HARVEY L. MEEKEN, Agent, 14 Beacon Street, Boston, Mass.
35 cents per copy, or $14.00 for 50 copies

MISSIONARY PERSONALIA

DWIGHT WHITNEY LEARNED, D.D., has recently had conferred upon him by the Emperor of Japan the Third Class Order of the Sacred Treasure, said to be the highest Order ever given to a foreign educator. It is presented only for very distinguished service. On Dr. Learned's last visit to the Doshisha, its five thousand students formed a line two deep in order that he might look into each face and shake hands with teachers and class representatives as he passed. When the Learneds left Kyoto, hundreds of Japanese gathered to say farewell and at Kobe and Yokohama many others gave witness of how deeply they will be missed.

MISS JENNIE JACOBS of the Shaowu Hospital has found a gift of money from home designated for literature just what she needed. She had taken a small children's magazine to one of the patients; before many days had passed every one in the ward knew all that was in the magazine and asked for more. A soldier patient begged for literature that he might take back to headquarters with him.

DR. WALTER H. JUDD has won a permanent place for himself in the hearts of the Shaowu people. Old and young, men and women greet him with smiles along the street. "His energy and his ability seem to have no limitations," writes a colleague; "a modern of the moderns, he is deeply spiritual. He loves to come around with his cornet and put himself into our services, and considers it his duty and privilege to be a part of our evangelism. . . . Men like Judd have been specially made to go through revolutions and come out smiling."

MRS. ALICE BROWNE FRAME, for the past six years Dean of Women at Yenching University, Peking, has been appointed Dean of Residences of Mt. Holyoke College, to take up her duties at once. Dr. Frame was awarded in 1925 the degree of Doctor of Letters by Mt. Holyoke, which is her alma mater, "for distinguished service in education." She has been supported during her years in China under the American Board by the students and alumnae of Mt. Holyoke.

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Miss Anna Foote Webb, Wellesley B.A. '82, M.A. '92, connected for about thirty years with the Colegio Internacional in San Sebastian, Madrid and Barcelona, for eighteen years as its Directora, has just received a very signal honor. She has been made Corresponding Member of the Royal Spanish-American Academy in Cadiz, Spain (Académico Correspondiente de la Real Academia Hispano-Americano de Ciencias y Artes) "for her love to Spain and her life of sacrifice for the welfare of the Spaniards."

Miss Webb is now living at 100 Morningside Drive, New York City.

MR. AND MRS. LLOYD L. LORBEER have been transferred from Pasumalai to Dindigul. Mrs. Lorbeer, in addition to her home duties, takes care of the sick boys and girls among the 220 resident pupils in the Boarding School, and visits Indian homes with the Bible-women. Mr. Lorbeer tours all over the district, helping the schools and visiting the outcaste hamlets especially. In one village the people were indignant because the new railroad line had blocked their old cartpath. The construction foreman was furiously angry because the cattle had trampled his embankment. After a quiet conference with the missionary the villagers agreed to keep their cattle off the right of way and the foreman called his gang to build a crossing, and then gave Mr. Lorbeer a mile's ride on his handcar.

MR. SAMUEL B. COLES, director of industrial and agricultural work in Galangue, West Africa, and now on furlough in this country, has recently been attending a state conference at Charlotte, N. C., and been much impressed by signs of new life in the churches. As a special, the conference decided to raise $400 for a cottage for girls in Galangue and $270 was paid in and subscribed by individuals at the conference. The committee for raising the money includes Mrs. G. J. Thomas, Mrs. P. R. Deberry, and Rev. W. E. Ricks, Principal of Lincoln Academy, Kings Mountain, N. C., and the success of their project seems assured.

WILLIAM W. PEET, LL.D., and his sister, Mrs. Hemphill, are happily settled in Pilgrim Place, Claremont, Cal., occupying the Virginia Murdock Cottage. Rev. and Mrs. John C. Martin of Aleppo occupy the Susan Blaisdell Home; their next-door neighbors are Miss Cornelia Bartlett of Smyrna and Rev. and Mrs. Dwight W. Learned of Japan, who arrived on October 7. The newcomers found a warm welcome and delightful fellowship with kindred spirits from the foreign field and from the homeland.

This is a picture of MISS JEMIMA MDHLALOSE, a Zulu teacher in a primary school near Mapumolo, South Africa. Trained in Inanda Seminary and Amanzimtoti Institute, Miss Mdhlalose is highly spoken of by Rev. Norman L. Rice and Miss Violet S. Makanya, who live about five miles from Jemima. "Ever since I have known her," writes Miss Makanya, "she has been a strong influence for good among the other Inanda people, a very zealous Christian girl, whose personality is always admired by all who come in contact with her." Mr. Rice adds that Miss Mdhlalose was recently married to a Zulu teacher, to whom she had been engaged for some time. According to the native custom, her father received the usual price of ten cattle from her husband.

JEMIMA MDHLALOSE

MISS ALICE P. ADAMS has recently received from the city of Okayama, which had just celebrated its fortieth anniversary, a beautiful antimony vase in two shades of gray, with a design of polished palm leaves in bas relief on a darker background. Accompanying the vase was a scroll in Japanese characters stating that it was given in appreciation of thirty-seven years of service to the poor of the city. From the governor of the province down through the officials and outstanding professional men of the city the same interest is shown in her work. People from all over the province come to visit her, and often leave a gift of money. Her friends, during the last year, have contributed more than $2,500 toward the new dispensary building and its equipment. Four doctors come to it once or twice a week for charity work. The dedication will take place in the fall.

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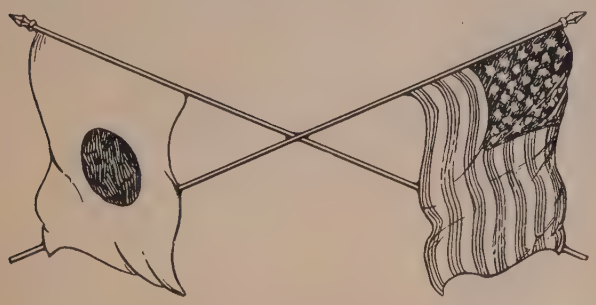
PRESIDENT CHARLOTTE DEFOREST OF KOBE COLLEGE:

"I was on the train *en route* to Uradome Summer Camp with a college senior who is president of our Student W. C. T. U. She told me something of her religious experiences. She had been brought up in an earnest Buddhist atmosphere, and though she was baptized last year, it is only recently that her mother has been letting her attend church without protest. She said she does not appreciate the privilege of church-going now as much as she did when her mother seldom granted it! I said, 'From your experience in a Buddhist family, what do you feel is the chief difference between Buddhism and Christianity in its practical working out?' She said, 'I think it is the ideas of gratitude and love. In Buddhism, the troubles that come to you are the result of some wrong-doing in a previous existence, and so all you can do is be resigned to them. But in Christianity, the troubles are God's way of educating you and he is sending them in love, so we can be really grateful for them and happy in them. There is a great difference between Buddhist resignation and Christian fortitude.'"



KEYHOLE OR PANORAMA?

Concluded from page 464

There is a part in this which can best be done by the spoken word, by personal conversation, and by the contagion of group interest. But there is likewise something which can be done through the judicial use of literature.

What constitutes the missionary activity of the churches in its totality? What sorts of things do the representatives of the churches do? Where are they working, and what are the fruits of their ministry to the world's need? Such questions can be answered by literature; and such literature has been carefully prepared by the Literature Committee of the Commission on Missions.

Representing as it does all the boards, state, national, and foreign, this committee is favorably placed for getting a panoramic view of these varied and widespread activities.

In the October *Missionary Herald* the literature prepared for use this fall was described. It is available to all on request. Readers who are unfamiliar with it may write either to the boards or to the Commission on Missions, and every effort will be made to assist them in getting and using it in the interests of the Kingdom.

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In January the *American Missionary Magazine* will be consolidated with *The Congregationalist*, so that beginning with that month the service rendered by the *American Missionary* for our Homeland work will be rendered through the issue of *The Congregationalist* published the last week of the month, with such added material as may be desirable to maintain continuity of certain important weekly features regularly published by *The Congregationalist*.

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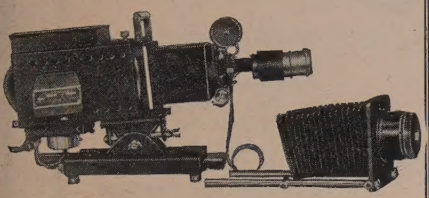

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THE CHRONICLE

Sailings for the Field

September 29. From New York, Mrs. James D. Taylor and son, returning to Zulu Mission.

October 6. From New York, Miss Joan Van der Spek, *en route* to Madura Mission; Rev. and Mrs. Wendell C. Wheeler, *en route* to Marathi Mission; and Rev. and Mrs. Max Harrison, returning to Jaffna College, Ceylon.

October 10. From New York, Mr. and Mrs. Wathen L. Kincheloe, *en route* to Mt. Silinda, Rhodesia.

October 14. From Boston, Mr. and Mrs. Lester A. Hill, *en route* to Marathi Mission.

October 19. From Liverpool, England, Miss Winifred S. Morton, *en route* to Uduvil, Ceylon.

Arrivals on the Field

July 25. In Bailundo, West Africa, Miss Mary Thomas, joining the mission.

July 25. In Sachikela, West Africa, Rev. and Mrs. Merlin W. Ennis, returning to the Mission, and Miss F. Louise Rounds, joining the mission.

July 31. In Tientsin, China, Miss Josie E. Horn, returning to North China Mission.

August 20. In Tientsin, China, Miss Luella Miner, *en route* to Tsinan, China.

August 24. In Taiku, North China, Dr. and Mrs. W. A. Hemingway, returning to the mission.

September —. In Uduvil, Ceylon, Miss Lulu G. Bookwalter, returning to the mission.

September 3. In Smyrna, Turkey, Pres. and Mrs. Cass A. Reed, returning to International College.

September 7. In Japan, Rev. and Mrs. C. Burnell Olds, returning to Okayama.

September 12. In Constantinople, Turkey, Rev. and Mrs. Everett C. Blake, joining the mission.

September 22. In Coimbra, Portugal, Rev. and Mrs. Duane V. Waln and Miss Florence C. Malcolm, *en route* to West Central Africa Mission.

September 29. In Constantinople, Turkey, Rev. and Mrs. Edward T. Perry, returning to mission.

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October 10. In Constantinople, Miss Annie M. Barker and Miss Fanny G. Noyes, returning to the mission, and Miss Diantha L. Dewey, rejoining the mission after an interval of several years.

ARRIVALS FROM THE FIELD

July 29. In Montreal, Miss Mary D. Cashmore of Aleppo, Syria.

August 20. In New York, Mr. Frank C Ferguson, of Constantinople, and Dr. and Mrs. Cyril H. Haas of Adana, Turkey.

August 26. In Boston, Miss Harriet C. Norton, of Aleppo, Syria.

August 30. In New York, Miss Bertha Cold, of Constantinople, Turkey.

September —. In New York, Rev. and Mrs. Hugh W. Hubbard, of Paotingfu, China.

September 3. In New York, Miss Alzina C. Munger, of Taiku, North China.

September 13. In La Mesa, California, Miss Bertha P. Reed, of Peking, China.

September 15. In Vancouver, B. C., Mrs. Percy T. Watson, of Fenchow, China.

September 15. In Boston, Mass., Rev. and Mrs. W. P. Clarke, of Philippopolis, Bulgaria.

MARRIED

September 11. In Chicago, Ill., Miss Lucy I. Mead, formerly of North China Mission, and Rev. Gilbert Wilson, D.D.

September 19. In Mountain Lake, N. J., Miss Florence Rimes and Rev. Wendell C. Wheeler, under appointment to Marathi Mission, India.

BIRTHS

September 28. In Talas, Turkey, a daughter, Elaine Sylvia, to Rev. and Mrs. Paul E. Nilson.

DEATHS

September 30. In Oneida, Mich., Rev. Samuel Worcester Pollard, aged 72 years, son of Rev. and Mrs. George A. Pollard, missionaries of the American Board in Turkey, and grandson of Rev. Dr. Samuel Worcester, one of the founders of the Board and its first corresponding secretary.

Purdy
Boston, Mass.
Photofact
He was an important man in the community, acknowledged by all, admitted by himself. For years he had avoided being photographed. He had become a put-it-off, or fancied the omission indicated superiority of some sort. However, like other men, he passed out and lo, his family, his friends, his community, keenly felt his unintended injustice.
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FEB 14

CONDITIONAL GIFTS

A Conditional Gift is just what the name implies. It is a gift on condition that the donor, or someone named by the donor, shall receive an annuity for life, but it also has other advantages.

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Second, The donor is relieved of the problem of investing his money.

Third, In a way the donor acts as his own executor, because he gives his money during his lifetime and yet is assured of an income on the gift.

The investment of funds given in this way is in the hands of a Committee, all of whom have excellent judgment and broad financial experience.

The rates paid on Conditional Gifts have recently been increased, and the Treasurer will be glad to answer any questions regarding further details.

FREDERICK A. GASKINS, Treasurer,
14 Beacon Street, Boston, Massachusetts.

FORM OF BEQUEST

The following form may be used if you desire to leave money to the American Board of Commissioners for Foreign Missions:

"I give and bequeath to the American Board of Commissioners for Foreign Missions, incorporated under the laws of Massachusetts in 1812, the sum of.....dollars."

An Appeal to the Friends of the Armenian People

THE FIRST ARMENIAN EVANGELICAL CHURCH OF BOSTON is a child of the American Board Missions in Turkey. Under the care of the Home Missionary Society of Massachusetts it has grown in number and influence and has become self-supporting for the last six years.

The church has a history of forty years; a large part of its membership consists of former refugees. The comforting and healing Ministry of this church has been a blessing to the hundreds of recent immigrants who have escaped great persecutions.

There are over 15,000 Armenians in Greater Boston and the First Armenian Evangelical Church is the only Protestant church ministering exclusively to these Armenian-speaking people. It is rendering a unique service. Rev. S. H. Hallajian, Ph.D., is the efficient pastor, a graduate of Central Turkey College and Yale University, and among its lay leadership are to be found graduates of American Board Colleges in Turkey. It is well-organized and its activities meet the actual needs of its people.

At present, the church holds Sunday morning services in the Pilgrim Hall, Congregational House. The Young People's Christian Endeavor Society meets at the Y. M. C. A. on Sunday evening. The Ladies' Aid Society meets at the Y. W. C. A. branch at 12 Newbury Street. The Choir rehearsals and the business meetings of the Church Committee are held in the Emanuel Memorial Hall at Newton Street. The church has no place to hold its Prayer Meetings and its special meetings during the week days, except in the various homes. It is experiencing great difficulty in maintaining a Sunday School of seventy-five members which could be quadrupled if the necessary equipment was available. Under such a handicap, what church can hope to maintain its life, and prosper?

This church needs a suitable building that will serve as a center for Armenian Evangelical Work in Greater Boston. It is estimated that the cost of the lot and the building will be approximately $100,000. The sum of $22,000 in cash and pledges has already been secured and by great sacrifice they hope to raise at least one-third of the amount. The Congregational Church Building Society has promised its aid, but they need the assistance of their American friends.

Our Committee is now coöperating with this church in its effort to secure the necessary funds from our fellow Christians. No people have suffered more for their Christian faith than the Armenians. Certainly in this Christian land, in the very center of the Congregational denomination, they should not be deprived of the comfort and joy of a church home of their own.

We, therefore, appeal to all the Congregational friends of the Armenian people to express their Christian fellowship by having a share in this great work. May we urge you to send a generous contribution to our treasurer, Mr. Philip S. Davis, using the blank below.

Yours in Christian Fellowship,

CITIZENS' CAMPAIGN COMMITTEE

JAMES L. BARTON, *Chairman*
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CHURCH BUILDING FUND

The First Armenian Evangelical Church of Boston, Mass.

TO encourage the First Armenian Evangelical Church of Boston in its work of promoting American ideals of Christian citizenship and to assist in its effort to secure funds for a church edifice, I subscribe the amount as indicated on the left hand column.

Signed _____

Address _____

Date _____

Checks should be made payable to the order of PHILIP S. DAVIS, *Treasurer,* and mailed to him, 110 State Street, Boston, Mass.

The expense of this advertisement is paid by the Armenians. Every cent contributed by American friends will go to the Church Building.